AHOM-BURANJI

(With parallel English translation)

FROM THE EARLIEST TIME TO THE END OF AHOM RULE

Complimentary Copy.

Translated and Edited by

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PREFACE

The manuscript Ahom Buranji, in Ahom, was found in the possession of a Deodhai Pandit of Khalaighogra Mauza in the Sibsagar Subdivision in 1894, when I worked as Ahom Translator to the Assam Government under Mr. Gait (now Sir Edward Gait), the then Honorary Director of Ethnography in Assam. The Buranji was written on well-prepared oblong strips of Sachi bark. It was copied and translated with the help of some Deodhai Pandits appointed by Government to teach me Ahom and to assist me in translating the Ahom manuscripts. The English translation is mine.

The Buranji deals with events concerning the Ahoms only, from the earliest times to the end of their rule. This Buranji is almost complete but it gives a very meagre account of the reign of the great Ahom King, Rudra Simha—only the dates of his enthronement and death being given. This was perhaps due to the fact that the charge of writing Buranji changed hands. There is another Buranji in Ahom from the death of Gadadhar Simha to the reign of Lakhmi Simha wherein a full account of the reign of Rudra Simha is given. If the portion containing Rudra Simha's reign should have been incorporated in this Buranji, the record of Ahom reign would have been very complete.

The Buranji is divided into two parts. The first part which begins with and ends in first chapter, is called "Deo-Buranji" (History of heavenly bodies: Deo=a God). The second part containing the remaining chapters is termed "Din-Buranji" (History of the earth; Din=the earth). The Deo-Buranji gives an account of the state of the world before creation and also of creation, down to the descent of Khunlung and Khunlāi from heaven to Mungrimungram with a host of heavenly beings called Tāis. The Din-Buranji deals with the extension of the rule of the Tāis and migration of Shukapha from his original home at Maulung to Mungdunshunkham (Assam—mung=country, dun=full, shun=garden, khām=gold, *i.e.*, a country full of gardens of gold), where his descendants gradually extended their rule all over the country now called Assam, excluding Surma Valley. The rise and fall of Ahom rule and the advent of the British in Assam are also dealt with in the second part.

The original Buranji was divided by the writer into six chapters only without any divisions or paragraphs. Each chapter was written in continuity from the beginning to the end with indiscriminate full stop sign "1". To bring it to the modern line, as advised by the Director of Public Instruction in Assam, Mr. Cunningham, I have separated the rule of each king with the rest by putting a heading over each reign, and marked paragraphs according to my discretion.

The account of events given in this Buranji tally with those given in other Ahom Buranjis as well as with the records left by Mahammadan writers. Sir Edward Gait got sufficient materials of Ahom rule from this Buranji for his "History of Assam".

This Buranji as well as other Ahom Buranjis (both in Ahom and in Assamese) which I have come across up till now supply very little information on many very important points regarding great personages, such as (1) Lachit Barphukan, (2) Ramani Gabharu, (3) Khampeng Gabharu, (4) Joymati-Kuari and others: and also relating to religious reformers and poets, such as, (1) Sankardev, (2) Madhadev, (3) Damodar Dev, (4) Aniruddhva, (5) Madhab Kandali, (6) Ram Saraswati, (7) Ananta Kandali, and many others. Nowhere in any of the Buranjis, can we get accounts of the establishment of various Satras (religious institutes), such as (1) Auniati, (2) Dakhinpat, (3) Garamur, (4) Kuruabahi, etc. In order to compile a complete Assam Buranji, a writer will have to collect informations on all the above points from Bangsabalis (family histories) and other records, of which many have not been found out as yet.

This Buranji would not have come to light, had not the Director of Public Instruction, Assam, J. R. Cunningham, Esqr., M.A. C.I.E., taken the trouble of moving the Assam Government to sanction certain amount for the preparation and printing of it. My sincere thankfulness is due to the Director, as well as to the Assam Government for their interest on ancient historical works and for their benign contribution for the preservation of a Buranji, of a race that ruled Assam for a period of 600 years.

JORHAT, GOLAP CHANDRA BARUA

The 15th September, 1930

Complimentary Copy.

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ERRATA

Page 37, para. 8, line 6, "Grandson of Kheorat Patar "—" of " should be omitted.
,, 277, Heading to para. 258—" Simba " should be read " Simha ".
,, 355, para. 342, line 2—" Silanrako " should be read " Silarsāko ".

AHOM BURANJI.

CHAPTER I.

THE CREATION.

1. [illegible]

1. In the beginning there were no gods and men. The world was void and was surrounded by the water of the ocean. There were no air, no animals, no land, no rulers, no countries and no living beings. Also the sun, the moon and the stars did not exist. There was neither the earth nor the heaven.

2. [illegible]

2. There was only one omnipotent being, the Great God. He remained suspended in the sky like a swarm of bees in a hive. He had no head and no legs to walk. He had no mouth to speak. He resembled a lump of flesh hanging in the sky.

3. [illegible]

3. Then God thought of changing His shape, otherwise no one would praise His name. Thus a long time passed.

4. [illegible]

4. God suddenly opened His eyes and could see nothing attractive and charming. He created a deity, known as *Khuntheukhām*, from His breast. Then Khuntheukhām knelt down before Him and waited with joined palms for His orders. He (Khuntheukhām) found no prop to lean on nor a seat to sit on. He could not see the sun rising nor day light. Both the Great beings talked together and *Khuntheukhām* extended his body and dived down below the seven world. He remained there floating on water with his face upward.

5. [illegible]

5. A lotus plant issued forth from His (Khuntheukhām's) navel. Then a crab was created. After this, a tortoise was created. He also created a large serpent which encircled the tortoise. The serpent had eight hoods which he spread to eight directions. Then he made a large white elephant with long tusks.

[illegible]

A white mountain was made in the north. Another mountain was created in the south. Then pillars were placed on the tops of the mountains. A rope was made, which was bound fast to the pillars on the mountains (the *Merus*). Then a pair of large gold-tinted spiders was created. The spiders as they floated in the sky, let fall their excrements, out of which the earth arose. The earth became nearly one thousand *bighat* thick. The spiders put eight pillars in eight corners of the earth. They, then, thought of creating the heaven. They went quickly backwards and forwards, like a woman in her looms and joined their webs to the highest summits of the mountains. They finished making of the heaven in the shape of a gold throne.

6. [illegible]

6. Then God created a Goddess for His wife and gave her female organ. They copulated. The Goddess laid down four eggs. God ordered one *Thāolung* to give warmth to the eggs. He gave warmth to the eggs for years and months together but the eggs would not burst. He, then, thought of finding out some means to break the eggs. He brought a quantity of ambrosia and sprinkled it over them. The eggs burst. Then God gave necessary instructions to the beings. He said to His eldest son, "I name you *Phāshāngdinkhunnyeu* and give you the sovereignty of the earth." To his second son, He said, "I name you *Shengchaphāphākām* and make you the chief of eight lakhs (one hundred thousands) of serpents living in water." Then God named His third son *Shengkāmphā* and said to him, "I put you in charge of eight millions of thunder." God said to His youngest son, "I name you *Ngingāokhām*. You will have to remain with me to help me in the creation of the world destroyed. You will also be called *Phurā*." Having thus instructed His sons, God rose up.

7. [illegible]

7. In course of time, *Shengkāmphā* mistakenly acted against the will of God. He met death and became an evil spirit for his fault. His son, *Shengkāphā* became king. He died and became a household deity, who is to look to the welfare of a household.

8. [illegible]

9. [illegible]

8. Then God, the Almighty, looked down from His abode in the highest heaven and saw that the affairs of the world was not going on properly. He said to himself, I sent them all but not a wise and learned being to guide them. One must now be procured. One learned being, named *Hunkhāmngām* was directed to go to the foggy part of the heaven and remain there. He was also entrusted with the writing of "Rules and rites" (veḍas as the Ahoms now say so). Another learned being was made. He had wings and his name was *Phukāo.* One Ngāokhām was in the north. Like a piece of cloud he slept on the northern *Meru* with the lustre of a king. His body emitted brilliant light which shone all around. He was in deep meditation.

9. A long time after, one *Puphishu* who was living at Rungrāi with nine thousand attendants came down and beheld the Meru covered with snow. There he saw Ngāokhām in deep meditation. Then *Puphishu* caught hold of him and made him king of *Mungkling-khru.* Ngāokhām was also named *Phābutrungshangdām.* His younger son *Phāshi-ip-Shāngdin* migrated to the country "Phākaokhru" and made himself king there. He had four sons. The eldest son was named Inging and made king of the fairy land. He sat exalted on the gold throne. The youngest son, *Chāodākhām* was sent down to Munglāi where he became king. Dākhām married a princess named *Nāngshengdāo.* He came down flying northward and arrived in "Umung," a hilly country. He made himself king there and ascended a throne made out of stone. He had four sons. One of them was called *Phāshāngpau.* One three-headed son drowned in water. The youngest one, who was called Ngiringkhām, was also named *Lengdon.* Lengdon had another name called *Sāirephā* as he incarnated from the placenta of *Shāngdām.* Lengdon had a beautiful sister named *Shāngshengdāo.* He gave her in marriage to Dākhām. Dākhām had a grown up sister. She was given in marriage to *Kanjanphā.* The latter ruled the countries, "Mungnakphā" and "Mungklingkhru."

10. [illegible]

10. Ngiringkhām came down to the country of the gods and became king there. "Nyāpulak" (ambrosia) was sent down there for which it is called "Jādip" (a land of immortals). He was made lord of eight lakhs of thunders and lightnings. Chāo Dākhām had a son, called *Shengtāonyenkāipha Thenkhām.* He came down and became king in Mungthilā. His (Chāo-Dākhām's) grandsons were *Khunlung* and *Khunlāi.* They descended to the earth by means of an iron ladder and arrived at Mungrimungrām, where they became kings.

11. [illegible]

11. Khunlāi's son was *Chāo-Chāngbun.* His son was *Chāo-Changnyeu.* Chāo-Tāiphā was brother of Chāo-Chāngnyeu. Chāo-Chāngnyeu's son was Chāophā-phanklangjengklangrāi. His youngest son was Tāosheñngā. One of Khunlung's son's grandson was *Tāolengphā.* His son was *Tāongāklem.* His son Chāo-Chāngnyeu. The grandson of Chāo-Chāngnyeu was *Shukaphā*, Shukāphā was succeeded by his son *Shuteuphā.* His son was *Shubinphā.* His son Shukhrāngphā succeeded him. Shukhrāngphā's son was *Tāo-Shukhramphā.*

12. [illegible]

12. In lākni Kāsheu, Khunlung and Khunlāi came down and arrived in Mungrimungrām. Khunlung's son Tāolulu made himself king of the country called Khenāmmung where cowries were available.

13. [illegible]

13. Tāokhunkum, the son of Tāolulu became king of Mungrimungrām. Chāotāiphā ruled the country Māolung. Pāmeuplung was king of the country called Bīthilā. Phuchāngkhāng reigned in the country Kingdāo.

CHAPTER II.

AN ACCOUNT OF KHUNLUNG AND KHUNLAI'S DESCENT TO MUNGRIMUNGRAM.

1. [illegible]

1. Now, Lengdon (Indra) was ruling in the wide country of gods. There eight lākhs (one hundred thousands) of gods paid him homage and his country was full of riches. All the countries in heaven were under his rule. But no one of his family was ruling on the earth. Lengdon then, thought the matter deeply in his mind and said to himself, "the countries on the earth are not in order. I should make a proper arrangement. There is no king of my family on the earth, so I should send down some one of my family to be king there." Next morning, Lengdon summoned one Chāo Shāiphunnyāinyāi (the lord of mist) and ordered him to call in *Jāshingphā*, the Goddess of learning. He prepared to go and rode off exaltingly to the abode of Jāshingphā. The horse proceeded on swiftly. He arrived at the house of Jāshingphā. He alighted from his horse and saw that Jāshingphā was busy in winding thread with three hundred female servants. Jāshingphā looked up to his face and asked him the cause of his coming. She further said, "I think you have been sent to me by Lengdon." She then ordered her maid servant to give him a seat to sit on. An embroidered soft mat was spread down, upon which the messenger took his seat. Then Jāshingphā began to say, "I think, as Lengdon has none of his family on earth to rule it and offer sacrifices to him, he is, now, thinking of sending down some one of his family to the earth. On this account I believe, he is calling me to his abode to take my advice." The messenger replied, "Yes, it is true. You should go now. Your wise advice will be most valuable, hence Lengdon has sent for you."

2. [illegible]

2. Jāshingphā made no delay. She dressed her body with a fine cloth decorated with gold stars. She then put on a gold necklace. She put a diamond flower on her hair. Her brilliant dress would dazzle the eyes of any one, when she would pass by. Thus being

[illegible]

dressed, she started and proceeded on and on in the burning rays of the sun. Then she approached the beautiful royal palace of Lengdon dazzling in the sky. She entered into the council hall and kneeling down before the throne of Lengdon bowed down her head. A soft mat was spread down and she sat on it. She then addressed Lengdon thus:—"O! Lengdon! Lord of eight hundred thousand thunders, be pleased, to tell me soon the cause of your inviting me." Lengdon replied gravely, "there is no king of my family on the earth. The wide earth is in disorder. None of our descendants are there. I have called you in to help me in selecting some one of my family, whom I may send down to the earth. I also want help from Lāokhri, the holy heavenly poet." Lāokhri heard what Lengdon said.

3. [illegible]

3. Then Jāshingphā said to Lengdon, "I think some one of the young princes of our family should be sent down from heaven to rule the earth. It would be better for you, if you send words to the great powerful king, Thenkhām and take his advice in the matter."

4. [illegible]

4. Then Lengdon wrote a letter to Thenkhām and ordered Lengsheng, the lord of light, to go to him. Lengdon handed over the letter to Lengsheng. The latter bowed down his head with great respect and made preparation to start. He rode on a horse and proceeded swiftly with the motion of wind. He advanced on day and night without a halt in obedience to the word of the most powerful Lengdon. He arrived at a place adjacent to the country of Thenkhām. The sun set in the west. The tigers and the bears came out from their places of retreat. Lengsheng entered in a village. The inhabitants of the place welcomed him and offered him rice and eggs in abundance with great esteem, as he was a messenger from Lengdon. He alighted from his horse. The villagers enquired of him the cause of his coming to Thenkhām. They addressed him thus:—"we know that both the kings (Lengdon and Thenkhām) are in good terms. They sit on the same throne. Neither Then-

[illegible]

5. [illegible]

6. [illegible]

7. [illegible]

8. [illegible]

khām nor Lengdon has ever tresspassed on each other's territories. There is no quarrel between them."

5. Then Lengsheng turned to them and said "both the kings are ruling wide countries with great fame. All the countries are progressing well under their rule. They are of equal power and never in war with each other. Both the kings punish the offenders only. Thenkhām, the handsome, is a descendant of the All-powerful and is a great king. Each year, Lengdon consults Thenkhām in the affairs of their countries. Both the kings are in very friendly terms. Both of them sit on the same throne. They eat and drink together and converse on the affairs of their States. Now, Lengdon (being willing to send some one to the earth) has not been in a position to decide whom he should send. He has therefore, sent me to the great king, Thenkhām, for his advice. There are no kings in the wide earth in the north." When Lengsheng finished his tale, it then dawned.

6. Lengsheng, then, washed his body and had his meal quick. He got on the gold saddle on the back of the horse and proceeded on. He advanced straight to Thenkhām's country. He got the sight of the city of the great king. The city shone so brilliantly, as if, it emitted gold. The royal palace was of gold. It dazzled in the sky. He observed that the rafters of the ceiling of the palace were decorated with jewels and its roof was guilted and made polished. Then Lengsheng entered into the city of Thenkhām and alighted from his horse.

7. The news of the arrival of Lengsheng reached Thenkhām. Thenkhām ordered (an attendant) to welcome Lengsheng and bring him into the council hall, which was beautifully decorated. Thenkhām was sitting on an eight graded throne. Pictures of elephants, trees and serpents were engraved on it. Beautiful tapestries, embroidered with gold were hung over the head of the great king.

8. Lengsheng greeted Thenkhām ten times by falling prostate at his feet. He,

[illegible]

then, knelt down before the shining throne of Thenkhām. Thenkhām asked him the news of his uncle king. Lengsheng replied with humility, "Your uncle king, the Lord of thunder is alright. He has sent me with a letter to make it over to you, his nephew." Then Thenkhām said, "in ancient time, one 'Shāngdeng', was sent down to the earth. He arrived at Mungchāi where he built a city and made himself a supreme ruler. He extorted homage from all the countries. He was a great king."

9. [illegible]

9. Then Lengsheng had a look at the image of Chumseng (Somden) offered by Lengdon. The image was known to be of pure gold. The great king Thenkhām offered prayer to the idol. It was in a small box placed on a gold seat. It was an image of God. After this, Thenkhām said, "now there is no ruler on the earth. No one of our family is now, ruling on the earth, so my uncle king, the Lord of thunder is willing to send down some one of our family to the earth to be king there. There is no king in Mungkhāng (central country), so it is not in order. O, Lengsheng, if it be the will of God, the matter may be easily settled. O, Lengsheng, the Lord of clouds, tell my uncle king to get an iron ladder ready to send down his grandsons, the princes Khunlung and Khunlai.

10. [illegible]

10. Then Lengsheng paid respect to Thenkhām by falling prostrate at his feet. He started from the Thenkhām's country and arrived at the bank of a wide river with transparent water. A large guilted boat was at anchor. He got into the boat and landed on the opposite bank. He proceeded on and on without a halt, as the word of Lengdon was as weighty as a thousand elephants. The city of Lengdon was in the highest part of heaven. It emitted so brilliant a lustre that one's eyes would dazzle to look at. The pictures of ele-

[illegible]

phants bordered with polished gold, cut on the walls of the city, shone exaltingly. The houses in the city were all of gold. One's eyes would dazzle to look at the palace of Lengdon. The roof of the palace was of polished gold. The rafters were of gold, which being decorated with precious stones shone brilliantly. Lengsheng reached the city of Lengdon and alighted from his horse. He entered into the palace of Lengdon. There he saw that Lengdon was sitting on a throne of nine grades and emitting lustre from his body. Lengsheng, then, greeted Lengdon falling prostrate before him. Lengsheng, then, began to speak, "O, Lord!" your nephew, Thenkhām, spoke to you thus:—"Tell my uncle king, the Lord of thunder, that I have carefully considered what he has said. I agree to his proposal. I am, however, afraid to send down an incompetent being from heaven for he may not be able to rule the earth properly. I fear, Lengdon may make war. There being none on the earth, of the family of the Lord of thunder, the wide earth is in disorder. I, therefore, think of sending down his grandsons to the wide earth." O! Lengdon, the Lord of heaven these were the words sent to you by Thenkhām, the great monarch.

11. [illegible]

11. Thus spoken the words of Thenkhām, Lengdon convened a meeting of his councillors to have a consultation with them. Jāshingphā, who knows all things, was called in. The good politician, Lāokhri, the oldest of the gods, was also summoned. They then began to discuss on the subject. Lengdon said, "I intend sending down my grandsons to the earth. They will be able to rule the earth and get homage from all. They will be masters of wealth, since they have descended from God, the Almighty." Lengdon also repeated the words of Thenkhām which he heard from Lengsheng. Then Lāokhri agreed to the proposal. Jāshingphā too expressed her favourable opinion. They also promised their help. Then Lengdon asked all the gods their opinion and explained the matter to them. Lengdon was sitting on the gold throne and

[illegible]

emitted lustre from his body. He spoke again, "there is no ruler on the earth. I think, there, the wife of one is forcibly taken by another. There are no kings in the countries under the sky. Large fields are lying fallow. These may be well cultivated. The people of up and down countries are in constant warfare with each other and whoever may get victory rules the countries for the time. They are the people who came out of a pumpkin. Their forefathers used to rule the countries. They could not distinguish right from wrong. At the beginning the wide country Mungshāng was in disorder, though it was ruled by Shangdeng, Shangdeng called in the poet Shangsheng. He also summoned the wise councillors to ask their advice. All of them assembled in the royal palace of Shāngdeng. Shangbun (the forefather of the Deadhāis) consulting with the king did his best to bring the country into order. In this way kings were also sent down to the earth in ancient times. They paid homage to Lengdon."

12. [illegible]

12. Lengdon spoke again, "if an ordinary being be sent down to the earth, he will not be able to be a worthy ruler. He whose forefathers were never rulers, can hardly be expected to be a king, He can never get homage from others. Annual tributes will not be regularly paid to him. You must not, therefore, forget my advice. I have explained the matter to you with reasons. The Goddess Khānkhāmphāphā (Adya-Sākti) gave me a Hengdang (sword). I shall give the sword and a royal umbrella to him who will be sent down. I shall also give him necessary instructions."

13. [illegible]

13. Jāshingphā rose up and said "if an ordinary being be sent, he will not be able to rule the earth. You should, therefore, send your grandsons to rule the wide earth."

14. [illegible]

14. Lengdon said to Khunlung and Khūnlāi, the two brothers, "I advise you to act wisely. You are descended from Thenkhām, the Great. I wish to send you

down. You must pass the morning with religious conversation. You should try to get the hearts of people with sweet words. You must always follow the right path and rule the country well. I name the elder one of you Āikhunlung (the great elder prince). I send down Puphishu also there. He is directed to dwell in a large tree and reign in the forest. The tree is known as Tunrungrāi (peepul tree) and he will be lord of it. When the month of Dinpet (Ahār) comes and the lakes and rivers be full of water, Puphishu should be adored by all the people by sacrificing buffaloes. Thus propitiated, he will keep you all safe and sound." Then addressing the younger brother Lengdon said, "I name you Khunlāi (prince-younger). I give you a box containing an image of the great Goddess. You must be always careful of you charge." He, then spoke to both the brothers. "I give you all required advices. I give you a tusked elephant. I give you a pair of Kāishengmung (fowl of holy country) to take with you. You will calculate future events with their beaks, entrails, and legs. I give you an embroidered cloth. I give you a pair of drums. When you may be in war with a neighbouring tribe you must inform me by beating the drums or if any tribe seek war with you, do the same thing, then you are sure to get victory over the enemies. When there will be no rain, if you inform me by beating the drums there will be rain. If the sun does not shine, beat the drums, there will be sunshine. When there will be no light, inform me, I shall send down the light god, to give you light If there will be a battle, inform me, I shall send down eight lakhs of gods who will cut down all the enemies to pieces as cloths are torn to pieces by a storm. The Tāis (Ahoms) should eat the flesh of the heavenly fowls. You will, then be in possession of stores of wealth. I give you a sword. All the people of the country will pay you homage. You must always be in alert in carrying out State affairs. At the end of a year, you must wash and sharpen the sword. I give you the rule of a wide country. You will never be

[illegible]

overcome or defeated by others. O, grandsons you will rule all the countries with a firm hand. When the people of the earth pay you their annual tributes, you must partake them equally. The countries, Mungteu and Mungtām will never be lost by you. You will drain tributes from them. I give you 'Chumphrārungshengmung (Somdeo). You will never leave the idol. The idol is put in a box. You will open the box at the end of each year. You must be careful not to let the idol fall to the ground. You will then be endowed with long life. No king will disobey you. I, Lengdon, the Lord of thunder, send down you both. We all the gods, bless you. Jāshingphā and Lāokhri will help you. Both of you must partake a piece of nut equally. Khunlāi ! you must not forget this."

15. [illegible]

15. Next day, Lengdon sent for Khunlung and Khunlāi. They made preparation to come. They put on embroidered coats and cloths on their bodies. The messenger escorted them. They advanced slowly and came to the palace of Lengdon. They saw Lengdon sitting on his ten graded throne. They saw Lāokhri and eight lākhs of gods there. All the gods were sitting encircling Lengdon. Then Khunlung and Khunlāi knelt down before the throne of Lengdon and greeted him. Lengdon, then said "There is no one of my family to rule the countries Mungteu and Mungtām The countries are not properly ruled. The strong oppress the weak. They live on cultivation. They are unable to distinguish right from wrong. I therefore, give you the rule of the countries. Both of you must rule the wide countries peacefully. You will take tributes from the people, your grandfather named the elder of you Khunglung and the younger Khunlāi. Both of you must rule the countries without quarrel, O, grandsons! I give you the necessary things.

[illegible]

Wherever you may rule you should follow moral rules. I give you 'Chumphārung-mungshengmung,' (an image or idol of God). In the days of yore, Phālāibet (God) sent down the idol with Phabut-rung-shāngdām ' (a deity). With the power of the idol, Shāngdām proved a successful ruler. He worshipped the idol according to rules. Now, I give you again the idol, you will be able to rule the countries well by worshipping the deity. You should see 'Chumphārung-mung, once a year being attired in godly dress. I give you Thāomung and Khru-mungnyeu with you, whom you must never disregard. When the month Din-shām (māgh) comes, you should select an auspicious day and wash your bodies. You, then, attire yourself with pure dresses and taking water purified by incantations, proceed to the temple of 'Chumpharungmung' without having had your meal in the morning. When you reach the temple, you must kneel down before the altar of the God and pay your homage. Then open the covering of the box and have a look at Chum-phārungmung. After taking out the idol, wash it with holy water. You should drink a quantity of the water. After this, you better keep the idol in the box shutting the covering. Never allow any body else to have a look at the idol I give you this advice and you must never disobey my instructions." Thus Lengdon finished his speech.

16. [illegible]

16. Jashingphā then rose up and said to them." "Your grandfather, the Lord of Heaven is going to send you down to the earth to rule over it. In the olden time, Shengngāokhām was sent down to be ruler of the wide country. This prince did not like to be king. The country fell in great disorder. Innumerable number of persons met death fighting with each other. In the olden time Phālāibet (God) created the whole world. He made three beings, who came out of the eggs, the Lords of the great world; and gave them necessary instructions. These three

beings became Lords of the seven worlds. In course of time they lost their names. We, now, wish to send you down. We all bless you. At the end of a year, you worship us by sacrificing an elephant. Next year worship us by killing a cow and a buffalo. We bless you to be undisputed kings. Your grandfather, the Lord of Thunder, desires to send you down to rule the earth. We wish you to govern the earth with prudence. We wish, you will not forget our advice. When the month Dinhā (Chaitra) comes and all sorts of flowers, the wild orchids and Shengphā (now known as Singkara) flowers begin to blow you must select a day and offer annual sacrifices to the gods and worship them. Lengdon with all the eight hundred thousands gods will descend to the earth and take your offer of annual sacrifices with them. Then your kingdom will remain safe. All of us send you to the earth, where there is no king. Once the wide country of Khunkum was in disorder. Then Lengdon, the Lord of heaven, sent down Shengngāokhām to be king there. He could not rule the country well. He did not care to follow the instructions given by the great Lord Lengdon. The country was, therefore, in great disorder. Khrāikhām (a spirit) ruined the country Mungklāng. There is no descendant of God in Mungklāng. Now your grandfather, Lengdon, wishes to send you down to Mungklāng. You should never forget the instructions now given."

17. Lengdon said thus again, "I give you this sword which you must

[illegible]

place in the middle of your Council hall. You should, then, see to what direction the sharp edge of the sword remains. You must greet the sword seven times kneeling before it as homage to Lengdon. Both of you should join in the ceremony. I send down the sword which will destroy your enemies. I give you 'Chumshengrung' (Somden and Sengden). You should greet the gods touching the ground with your head. The image of Chumphārungmung is in the shape of a heron. I, your grandfather, wish to see you become king. There are innumerable number of people in the country. The country is full of *Tāis* and slaves. They can not distinguish right from wrong. There they are in the habit of taking other's property and wives by force. They steal each other's property. No one is punished for his crime. The males and females are not beautiful to look at. No one takes any notice of the origin of a girl whom he may take as his wife. They speak an unintelligible tongue. You must be careful to pay attention to my words and never act contrary to them. If a person commits a crime, don't kill him at once without fair trial. Cleanse him if he offers a feast by killing a cow. You must confiscate all his properties. A Bāilung Pandit will sprinkle incantated water on him with Durba-grass. All of you, then, bless him. If you find a person, having unlawful intercourse with the sister of his mother or of his father, or one depriving his father of his property by force, you must drive him away from the country. If you do not punish such a person, others will be demoralized by his example. If that man comes back again to his village, force him to offer a feast by killing a cow. His all things, even including cows, should be taken from him. Then he will be cleansed off of his sin. There are peoples of various communities on the Earth. It is very thickly populated. You must rule with a firm hand. I advise you to do justice. If any person comes to you, you must converse with him and feast him. I send you down with these essential advices. The *Tais* are dwelling there. The country is not good. If

any of them lives by oppressing others, he should be sent to exile. If he wants to clear himself of the sin, he should sacrifice three white buffaloes, four white oxen and some hogs to gods. He should also give a feast by killing cows and buffaloes. He should make offer of gold and silver to the Deodhāi Pundits. He must ask pardon from all, kneeling down. All his properties are to be confiscated. He should also greet you. He will, then, be cleared of his sin. In Munglung (now Assam) there are no pure things. If any body robs his mother or if an elder brother takes his younger's wife as his, none should have a look at him. If it happens to any body to come across such a culprit he should cast his eyes to the sky. If any body commits rape on his daughter-in-law or on his brother's wife, his heart should be pierced with the point of a knife. Such sinners are not to be looked at. If they are not put to death, they should be driven to a jungle which is frequented by tigers and bears. If you wish to purify such persons, you must collect all the people and inform Lengdon by sacrificing ten cows. All the holy things are to be collected there and "*Shengdeo*" too. The culprits should kneel down before the heavenly king. A feast should be given by killing cows and buffaloes. Gifts should be offered to all. The culprits should be allowed to drink a quantity of the water with which *Shengdeo* be washed. Then he should perform 'Rikkhvan' ceremony (a religious ceremony performed to get a new life). After this, he should be stripped off of his garments and allowed to go naked. If a person weds a girl of his own family, he should not be allowed to go with impunity. In order to cleanse off such a man of his crime, gods should be worshipped by sacrificing three cows and some buffaloes. After this, the Deodhāi Pundits will bring holy water and offer nine *mehengās* (stands full of offerings) to the gods. The Pundits in order to purify the culprit, should sprinkle holy water on his body. His whole garment should be taken off and he should be allowed to go away naked. He should relate

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the story of his crime to the people at large. Any body mixing with a sinner, may be cleared of his sin, if he offers a feast by killing cows and buffaloes But those persons who kidnap women and usurp other's property, should be put to death. Those who commit rape on their mothers, their brother's wives and daughters-in-law, should be put to death also. The females should not be allowed to be united with other male persons. The hands of the females should be bound together towards the back, and they should be made to pay homage to the gods by falling prostrate on the ground. After this, they are to be cleansed by making them wash their bodies with water purified with holy plants. I send you down to the earth. The people of Mungdun (Assam) will pay you tributes. You must not forget my instructions, when you will be the rulers of a wide country. Lengdon wishes you to be great kings and take tributes from all."

18. [illegible]

18. Then the two princes (Khunlung and Khunlāi) greeted Lengdon ten times kneeling before him. They saluted heavenly Lāokhri and Jāshingphā, the goddess of learning. Both of them knelt down before Chumphārungmung, and placed the gold idol in the box.

[illegible]

They took leave of Lengdon and left the palace of Lengdon. They put on shining coats adorned with stars, brilliant clothes and gold caps. As they began to proceed down, bevies of heavenly ladies assembled there to see them. They saw them glitter in the sun-shine. They bade farewell with great affection. They saw the iron ladder. Both the princes Khunlung and Khunlāi came to the ladder and looked down. They shed tears and wept bitterly. Khuntun (a descendant of the moon) and Khunbān (a descendant of the sun) accompanied them. A great number of Tāis (heaven born persons) proceeded before the kings. Both the kings came down with the motion of wind. They descended holding the iron ladder. They came down by means of the ladder. They found the ladder too long. The kings arrived in the middle of the country Mungri (an uninhabited and deserted place.) They hesitated to leave the ladder soon. As they came down from above the burning rays of the sun was falling on them. They took down all the things with them. A gold throne was placed. It shone brilliantly. They took their seat on the throne. A royal umbrella was spread over them. They stepped there. The Tāis collected wild fruits for their repast. They arrived in an uninhabited place. They made an enquiry about the heavenly fowls but the fowls could not be found. Both the kings said that the fowls were mistakenly left behind and according to Lengdon's order they were to eat the fowls at the end of a year. Then the kings asked the persons assembled there if anybody would be able to ascend the ladder and bring down the heavenly fowls from the heaven.

19. [illegible]

19. Khuntun aud Khunbān, being afraid to ascend the ladder, fell back. No one in the assembly consented to

climb up the ladder. All the Tāis were sitting in a circle around the kings. Both of them shone like two planets. One Lāngu a man of the wilderness was there. He observed that none of that vast assembly consented to go up to the heaven, as desired by the kings. He came up and said with humility, "I wish to ascend the ladder and bring down the heavenly fowls. I, alone, shall climb the ladder. O! Kings of the Tāis, I shall fetch the holy cocks, provided, you make me king of the 'Khe' (China) country." Both the kings then promised him the rule of "Khe" country. Lāngu asked them to wait there till his return. He then, greeted the kings and prepared to go up. He came to the ladder and began to ascend. He reached the middle of the ladder and proceeded on and on. He looked down from above and saw the whole wide world resembling a flower. He reached the abode of the gods and entered into the palace of Jāshingphā. He knelt down before the goddess and greeted her. Jāshingphā then asked him the reason of his coming there. He explained to her the cause of his coming to her. Jāshingphā, then spoke, "you have been sent here to take down the holy fowls, the sword and the drums which the two princes left behind through mistake. You have come here to take these things in obedience to their order. O, Lāngu! tell them not to take the thigh bones of the holy fowls. The sword is to be placed in the middle of the house attached to a post by the side of which the kings may sit. They must not beat the drums at any time. Lengdon does not wish so. When a nation wages war against them or when they worship the gods by sacrificing a cow, the drums should be beaten then with reverence. You must remember these words. When you go back to the earth, you must tell all these things to both the kings. You must not forget to deliver the instructions to the kings. You must give the things to the kings. Lengdon has given these things to them. O, Lāngu! Know it for certain that the kings should follow these holy instructions."

[illegible]

20. [illegible]

20. Then Lāngu came down after greeting Jāshingpha with reverence. Other people beheld him nearing the ladder. Keeping the heavenly fowls on the shoulder he descended from the heaven. He cast a look to the earth stooping down. He did see that the kings were sitting in the middle of their men and the royal umbrella was over their heads. He reached Mungri. He made up his mind not to tell the kings the true things. He knelt down before the kings and humbly said, "I wish to tell you what Jāshingpha said." These were the words spoken by Jāshinphā; "the princes might not remember what Lengdon said to them. Let no other person know the secret. The rule of the Khe country may be given to you. The princes should eat the flesh and liver of the fowls of the holy country. The heads and wings are to be taken by you, Lāngu. The princes should not take the legs of the fowls as they scatter about dung with their legs when they go out in search of food in the morning. They (the princes) are prohibited from taking the heads and legs of the fowls. If they follow the advice they will be able to rule the earth." Lāngu further said, "Jāshingphā has ordered you offer me the sword and directed you, O! Kings, to rule the countries in the north."

21. [illegible]

21. The princes acted accordingly. They took the heavenly fowls and got a *Holung* (a large palace) ready. They took out the thigh bones of the holy fowls and cleared them with a knife. They made the bones polished and showed them to Khuntun. Then prepared the bones properly and began to calculate future events by examining them. First time they found advancement on the side of the princes and destruction on the side of his opponents. Second time it appeared that Khunlung was to be a supreme ruler, being a master of elephants and treasures. Third time it was indicated that Khunlung would be the ruler of a wide country but his

[illegible]

22. [illegible]

23. [illegible]

opponents would also have firm dominions. Fourth time, successful rule on the side of the prince. From this time the legs of fowls are examined on the earth. Another calculation was in favour of the envoy (Lāngu). It showed that he (Lāngu) was destined to be ruler of a wide country stretching up to the ocean.

22. The princes were pleased to find the calculation favourable. They paid homage to the heaven several times. They washed their faces with warm water and wiped their palms. They touched the image of "Chumkhunmung" (Somdeu) with their hands. Now the Tāis (Ahoms) employed themselves in the preparation of a Halung (royal palace) there. They collected materials from all sides and were very busy. Only the old persons were exempted. A city was made there with ditches around. The news spread far and wide. People from different parts of the earth came in crowds and flocked around them. These people were treated kindly and allowed to remain in the city. In the meantime Lengdon, the Lord of thunder, sent down a messenger with these words:—"You will be rulers of the earth and will be paid tributes by all. You are now the masters of a big town and the boundaries of your kingdom will be extended wide. You must not disobey my instructions. Next year you should make offer of sacrifices to me."

23. Next morning, the kings planted a banian tree in the name of the eldest brother. They offered salt to the people and came back to their palace. Then Khunlāi plotted against his brother and wished to make himself a real king. He proceeded to the banian tree without his brother's knowledge and attached some gold strings to the root of the tree. One day Khunlāi asked his brother if he had attached anything to the root of the banian tree. Khunlung replied in the negative. Then Khunlāi said, "I am the real king of the country. I planted the tree and attached gold strings to its root. O, brother! You may examine it." Thus spoken Khunlung proceeded

[illegible]

to the tree with his brother. The root of the tree was dug out and in examining it some gold strings were found attached to it. When Khunlung saw this, he became overcome with grief. He knew that he was defeated. Then Khunlāi took the banian tree and placed it in its place. He quarrelled with Khunlung and took possession of all the things and the royal umbrella given by Lengdon.

24. [illegible]

24. Khunlung did not wait there any longer. He proceeded direct to heaven and informed the matter to Lengdon. Hearing the news, Lengdon was fired up with rage. He cursed Khunlāi in the following way :—"He will not be able to reign long and come back to heaven. Know it for certain that his family will not reign for a long period." Lengdon then advised Khunlung to go back and make himself king of Mungkhrumungjā. Khunlung accordingly returned to the earth and became king of the country Mungkhrumungjā. He ruled the country well, and was liked by all. He reigned with the Tāis. He ruled there with great fame. His fame spread to all quarters He, then, divided his countries amongst his sons. He gave his eldest son the rule of the country, Tāitamkang where the prince established himself firmly. He made Khunphā king of Mungteu (lower countries) where there was no ruler and ordered him to supply him (Khunlung) with ten lāks of horses each year. The prince proceeded there and having constructed a city became king. There was no king in the country Lāmungtāi. The news came to the king. Khunlung. He made Khunju, his 3rd son, king of that country and ordered him to pay tributes of elephants. Khunlung then made Khunkakphā, the ruler of a wide country and ordered him to pay one lākh seers of gold annually. He made Khunlā, one of his sons, the ruler of the country, Mungkula and directed him to supply horses. Khunla (another son of Khunlung) was placed at Ava as ruler of Burma with an order to pay Khunlung annually precious

[illegible]

stones and elephants. He (Khunlung) kept Khunju (one of Khunlung's sons) with him to succeed him. He gave good instructions to him and made over the sword and the drums given him by Lengdon. He related the story of his quarrel with his brother and how the news was given to Lengdon who was pleased to provide him (Khunlung) with a gold throne upon which he was now sitting. He directed his son not to dishonour the throne and disobey the word of Lengdon.

CHAPTER III.

MISCELLANEOUS ACCOUNTS.

1. [illegible]

1. In the olden time Khunlung and Khunlāi were sent down by the Lord of thunder from heaven to the earth. They arrived in Mungrimungrām with the following persons and families :—Khunlāi, Khunlāiching, Khunlātāo, Khunsheng, Khunchipchi, Khunkhrungphāchānmak, Khunkhvakphāchāolāngdin, Khunphrām, Khuntengarachāophābān, Khunthāo-Lāokhri, Khun Pujākji, Khunklang Phukenmungkhruphā, Khuntvang, Phukenmung Khāmungpum, Kāng-Khumung Phukinmungjunāng and Kvanngan Phukinmungmungli. They brought down the following animals—alligators, bears, tigers, serpents, monkeys, seven millions wild cats, eight ottars, seven crows, nine hogs and ten lizards.

Long after, one Khunkum was hunting buffaloes. He found a Naga slave named Khunchu. This slave was handed over to the King, Chāotāiphā, who took him into favour.

2. [illegible]

2. Tāolulu, the eldest son of Khunlung, became king of Mungrimungrām. There he reigned till his death. His son, Chāo-Chāngbun succeeded him. When Chāo-Chāngbun died, his son, Chāo-Chāngnyeu became king of Mungrimungrām. His brother, Chāotāiphā, succeeded him. When he died, his son, Phānlangjeng-Klangrāi became king. After his death, his brother, Tāongāklem got the throne. Tāongāklem was succeeded by his son, Tāokhunming. When the latter died, his son, Tāokhunkum succeeded him. He was inherited by his son, Chāo-Tāihung. His eldest son was Chāo-Tāilung and the youngest, Pameoplung. Phuchāngkhang, the third, succeeded him. Phuchāngkhāng had three sons, two of them became kings of some better neighbouring countries, and Shukāphā, the third, succeeded him. Shukāphā, being unwilling

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to rule there left the country and migrated westward. He arrived in the country Mungdunshunkhām (a country full of gardens of gold). The names of the families and persons who accompanied, Shukāphā to Mungdun (now Assam) were:—one Khunlak family, one Khuntang family, one Klangkhru family, one Klangshām family, one Shukhen Thaomung (Gohain) one Manykhum Thāomung, one Khenlung Rupāk (Saikia), one Thao Mashām (the forefather of the Deodhāis) of the family of Laokhri (the heavenly artist), and one Thāomung Mashai (the forefather of the Mahans) of Mashām family.

3. [illegible]

3. The great King Shukāphā, marched down to Mungdun and reached the country. He took with him Chumphā-rungshengmung (Somdeo-Sengdeo). He had to fight out his way by giving battles to the inhabitants of different places. Shukāpha, the great, with the help of one Khunklang, one Khuntang, one Kāngkhrumung, one Kāngugan, one Thāokhenlung, one Thāomungmāngkham, one Thāomung Mashām, one Thaomung Mashāi, and one Thāokeobang advanced on fighting with and conquering the various tribes on his way. Half of the people submitted to the King and paid him homage by offering tributes. The King allowed these people to remain peacefully in their respective places. A number of these men also accompanied the King. After great struggles, the great King, Shukāphā arrived at Mungdunshunkhām and made himself King there. He had three sons, of whom Shuteuphā succeeded him. Shuteupha had four sons and of these Chāo-Shubinphā got the throne. He had two sons, of whom, Chāo-Shukhrāngphā succeeded him. His son, Taoshukhāmphā became King after his death. Tao-Shulai, the brother of Shukhāmphā was made Sāring Raja. Chāo-Shukhām's brother, Shutuphā alias Tāphikhen (Devarāj) got the throne. His brother, Tao-Khāmthi became King after his death. Tāchānbing was then, Thāomung (Bargohāin). Tāo-Khamthi's son, Shudāngphā got the throne.

[illegible]

He had three sons, of whom Chāo-Shujāngphā succeeded him. He had four sons and of these, Shupakphā got the throne. He had two sons, of whom, Shupimpha inherited the throne, and Chao-Shubāi was made Dihingia Raja. Chao-Shubāi organised the country well. Shupimphā's son, Shuhumphā who was also called Dihingia Raja, succeeded him. He had four sons and of them Shureng was made Saring Raja. The Hindus named him Deoraja and the Deadhāis Phichāo (Deoraja). Another of his (Shuhummung's) son, Shukhring was made Tipān Raja. The Hindus termed him Dopraja. One Klangsheng (the forefather of the Naga Barpātra family) was created Chāo-Shengleng (Barpatra Gohain).

4. [illegible]

4. Shuklengmung, the eldest son of Shuhumphā made himself King. He had two sons. Shuramphā succeeded him. He was also called Bhagā Bijayādit Simha by the Hindus. His brother, Shuchingphā made himself King. The Hindus termed him Khorā Kekorā Jayāditya Simha. The queen had no sons. She brought up two boys. The elder died of illness. The younger was taken care of by the King. He had two sons, Shureng and Shukhreng. Sometime after, one Phutunphā, a son of Shuchingphā was made King under the name, Shutāmlā. The Hindus called him Bhaganiā Jayadhvaj Simha. His brother, Shupangmung succeeded him. The Hindus named him Barjanā Makaradhvaj Simha. His son Shukanphā came after him. The Hindus called him Haru Saringiā Rāmdhvaj Simha. He had two brothers. Shuhungphā succeeded him. The Hindus named him Parbatiā Raja. The other Shujinphā came after him (Shuhungphā). The Hindus termed him Haru Dihingiā. Shulikphā succeeded him. The Hindus called him Larā Raja alias Ratnadhvaj

[illegible]

Simha. Chāo-Shulung who was fleeing from place to place and from village to village for fear of Lara Raja of Dihingia family became King. He was named Shupātphā (Gadādhar Simha.) He had two sons. The elder, Shukhrungphā succeeded him. The Hindus named him Rudra Simha. His brother was sent in exile to Nāmruk where his eyes were put out. The Hindus called him Nāmrupiā Kanā Raja.

5. [illegible]

5. Shukhrungphā was a son of Chāo-Shupātphā. He had four sons, namely, Shutanphā, Shunenphā, Shuremphā and Shunyeuphā. The eldest Shutanphā succeeded his father. The Hindus called him Siva Simha. His brother, Shunenphā ascended the throne after him. The Hindus termed him Pramatta Simha. His brother, Shuremphā succeeded him. He was called Rajeswar Simha by the Hindus. Shunyeuphā, his brother, ascended the throne after him. The Hindus named him Lakshmi Simha. His son, Shuhitpungphā succeeded him. He was called Gaurinath Simha by the Hindus. In the reign of this King, the country was in great disorder.

6. [illegible]

6. In the reign of Shuhumphā, the following persons were principal officers. Thāomung Nāngrāk (Jathipatia Gohain), Khenmung Lāshāitāi, Phāshengmung Thāomunglung (Bargohain), Ālan Chāo-Shenglung (Barpatra Gohain), Thāomung Nāngsheng, Thāomung Shenba (Mahangia Gohain) Thāomung Klukhen (Barhatiapungia Gohāin), Klangsheng Chāo-Shenglung (Barpātra Gohain), Thāomung Klingkhām (Sonoal Gohain), Ikhring Rupāk Nyeushang (Himaluguria Saikia), Shengnāng Neomung (Neog), Thāomung Bāilung (Bailung Bargohain), Thāomung Bānmarinphakrinsheng (Silākatiā Gohain), Lāngichām, Lāshamrāk, Lāsh-

[illegible]

7. [illegible]

8. [illegible]

amshang, Chāo-pet-Khām, Shengpim, Shenghanan, Thāomungkatkhām (Sonārihātar Gohain), Thāomung Blaksheng (Chapāguniā Gohāin), Thāomung Khennāng, Thāomung Chāokhām, Thāomungkhenteu Langidamkukāi (Langidām Bhatialia Gohain of Guimela family), Neomung Tithāo-Bānlung (Bānlungia Neog) Thāomung Nāmdāng (Namdangiā Gohain), Thāomung Nābing (Nagarial Gohain), Thāomung Sāring (Sāringiā Gohāin), Chāo Shāmkhring and Chāo Ring Penshā.

7. Shuklenmung made a Ganak, a Neog; one Tāimungiā, a Gohain; and one Dhanudhariā, Bargohāin. Shukhrāmphā created one Lefera, a son of a maidservant, a Neog. Shushenphā made one Momaitamuli, Barbaruā.

8. In lākni Dāprāo (*i.e.* in 1611 A.D.) Shushenphā made a town at Pāchnai. In lākni Raimit (*i.e.* in 1612 A.D.) a fort was constructed at Suffry. In lākni Rungmāo, (*i.e.* in 1617 A.D.) he built a town at Kathālbāri. In lākni Kāsheu (*i.e.* in 1619 A.D.), the King threw up a fort at Tulasijān. In lākni Raishān, he made a town at Tengābāri. In lākni, Bungplāo (*i.e.* in 1624 A.D.), a town was made at Marangi. In lākni, Dapcheu (*i.e.* in 1628 A.D.) a fort was constructed at Lakhai.

Chāo-Shuramphā made one Lāhu, Barbarua. In lākni Rāingi (*i.e.* in 1652 A.D.), a fort was erected at Difalumukh. In lakni, Khutshi (*i.e.* in 1666 A.D.), a fort was made at Tolothāpata and another at Kathālbari at the mouth of the Kauhārini. In lākni, Tāoshingā (*i.e.* in 1668 A.D.) a fort was constructed at Pandu Harāighāt.

CHAPTER IV.

MISCELLANEOUS.

1. [illegible]

1. In the reign of Shurāmphā one Tangsual of Maupiā family was made Neogphukan. Shutāmla the Bhagania Raja made Ladut Bengkhowā Barbarua. The king, Shupangmung, put in order the exiled princes. Chāo-Shuchingphā, called Kekorā Raja by the Hindus, made one of Dihingia family Barbaruā. In the reign of Shunyatphā, Mechakirkiriā was Barbaruā. One Deverā of Pātār family was made Barbaruā by Shuklanphā. Shuhungphā retained Deverā as Barbaruā. Shujinphā made Lānchangklang Neogphukan. Shulikphā also retained him as so. In the reign of Shudāngphā, Tāchānbing was Bargohāin.

2. [illegible]

2. In the reign of Shushenphā, a war with the Tangshu Nagas broke out. The king advanced with his army to fight with them. He could not defeat the Nagas but had to retreat. The king had his clubmen with him and with them he arrived at Bānruk, a village on the hill and stopped there. The king was sitting on a sedan. He ordered all his men to assemble at Bānruk. The king selected out good and robust men of the Rangkhām village. He advanced on a sedan with his men against the Tangshual Nagas from Bānruk. A bloody battle was fought in which the Nagas were completely defeated. A large number of the Nagas was made captives and produced before the king. The Bānrukia Hāzarikā of Chutia origin died in the battle. The Bānrukiā Gohain, a son of the Bānrukiā Hāzarikā had seven sons, namely, Lāināngrak, Langi Khentāo, Lāsham-Phashenmung, Chāodāngkhat, Nangri and two others.

[illegible]

3. [illegible]

3. In the reign of Shuhānpha Khām-peng was the Prime Minister. In Chāo-Shukhāmphā's reign the following were the chief officers;—Lapet Bargohāin, Lāngidām's son, Phrākhām; Lāshāilun; Lāngikhen; Lāshāikhring; Lukmung of Burāgohāin family, Itān Barpatra Gohāin; Chāo-Chansheng; Lāmu Gohāin; Āhu Barpatra Gohāin; Chāo-Kankhām and Chāo-Āiba-khām of Barpatra family; Khāmlung's two brothers, Phunkā and Udutlung; Lāngu Gohāin; Lāshām's grandson Lānkhreorat; Lāngi Neog of Phiciphā family; one Nāreo Kuchari who was brought in by the Bargohāin; Nāreo's three sons, Lāhan, Lāngu and Kantām Parbatiā Baruā; Lāshām Gohāin; Lānbakal Neog; Mingshā, a war captive; Pānikhochā; Shāmching-ring Lāman Barua; Shepeta Barua; Lāngu-dām Baruā; the son of Langidām; Lāndāobi; Lāngi Lānrankap; one of Lādām family of Simaluguri; Chāo-Shāi-khām; Chāongudām's two brothers, one Lukcheu and the other Nāngrāmkap; Nāngrāmkap's son, Māphang, who died of hunger; Ikhek Buragohāin; Shu-khāmsheng, a son of a female slave, Chāoring Āokhring of Bānruk; Lādām's son Phrangkhān; Lāngiden of Leshāi family and Shām-Chāo-Khām.

4. [illegible]

4. *Shupatpha alias Gadadhar Simha.*—In lākni Rāishān (*i.e.* in 1681 A.D.) in the month of Fagun, Shupātphā, the great, became king. In lākni Mungrāo

[illegible]

(*i.e.* in 1683 A.D), in the month of Puh, he excavated the Rahdai tank. In lākni Kāmāo (*i.e.* in 1688 A.D.), in the month of Āghon, the king ascended the Hingarighar at Garhgāon and named the city as Barkulānagar. In lakni, Dapsheu (*i.e.* in 1690 A.D.) a war with the Nagas broke out. In lākni Rāishingā (*i.e.* in 1691 A.D.) in the month of Āhār, the king ascended the Dāmren (a house where offerings to the dead were made). In lākni Mungmut (*i.e.* 1692 A.D.) a tank at Charāideu was dug out and a town was made there. In lākni, Khutmit (*i.e.* in 1695 A.D.) in the month of Fāgun, the king, Shupātphā fell ill and died on the day Rāicheu.

5. [illegible]

5. *Shukhrungpha alias Rudra Simha.* —His (Shupātphā's) son Shukrungphā succeeded him. In lakni Rungkeu (*i.e.* in 1696 A.D.) in the month of Āhin, Shukhrungphā ascended the Hingarighar. In lākni Tāo-cheu (*i.e.* in 1697 A.D.) he excavated the Jaysagar tank. In lākni Kātmit (*i.e.* in 1704 A.D.) the king removed his capital to *Chemun* which is called Rangpur by the Hindus. The following persons were chief officers:—Khuntālāk of Chapaguriā Báilung family, Khunklang, Khuntang, Kangkhrumungkángugān alias Melāmuā of Dhanudharia family, Thāomungkeokhām of Dihingiā Bargohāin family, Thāomung Mangkhān, Khenmung Rupāk (Saikiá), Thāomung Kenshu of Handikai family, Thāomung Lānchangkang of Dihingiā Barbarua family. Thāomung Timā alias Lāntāimung alias Thākumthā of Barahi origin, Thāo-Kāmlung of Garhgayā Handikai family, Thāomung Katak who was a son of a female slave of the king, Thāomung Bāilung of Chāo-Huibāng family, Thāomung Tāchanbing alias Lāthāorimkeo alias Chāngbing, Chāo-Thumlung (Bar-Gohāin) a descendant of Kachari, Chāophrang (Burāgohāin) of Matak origin, Chāoshenglung (Barpatragohain,) Matak of Jakhalānburiwā matak family, Thāomung Bānlung of Kachari origin, Lāshāikhāmpeng Chāophrang (Buragohāin) a son of a female slave, Lāshāi alias Maupiā of Naga origin, Dāda Phukan of Huibāng family, Tangsual of Naga origin,

[illegible]

Kalangshu Phukan son of a female slave, Lānsheomā (Ghorādharā) of Barahi family, Lānshengmāi of Barahi origin, Lānmakkhru of Barahi origin—a member of a Barāhi family used to offer brinjal to the king so the family got the name Lānmākkhru and Okanimariā of Barahi origin.

6. [illegible]

6. Rupchand Barbaruā of Bakatial Ahom was a son of a rope maker in the employ of a Musalman. Shupatphā the great emancipated his father from the servitude of the Musalman. He was of the family of Buruk Chutiā. Lāomā was of Lāo-Bāilung family. Jaymungkhām belonged to Mathādangiā Bāilung. Kānnyeu was the son of an elephant keeper. Mingten was a domestic of Jakhalāuburiiwā Matak. Pukhui was a domestic. Pikshāi was a matak. Phrangmungkhen descended from a Bāilung. Lāleo was of Tāikalangiā Ahom family. Mānyeudeng was of an Ahom family. Lāben was of Cholādharā family. Pātar was of Chāulbashā family. Laduī was of Shengdhara family. Khrurat was of Cholāsiā family. Lāphā was a son of a female slave. Kandāi Pātar was of Silākutia family. Lāhan and Lāngu were of Kachari origin. Lāhan and Lāngu were brothers. Thākumthā was created Lukhurākhun. Rāilung of a Barāhi family as he came to pay his annual tribute, was established in a place which was named after him. Lānphimā was made Tamuli and afterwards Barua. Momai Tāmuli was of Lukhurakhun family. Khuntāi was of Bāilung origin. Mangu descended from Shangbun, a descendant of Lāokhri.

[illegible]

Mashāi descended from Mahung, a descendant of Pujakji. Siring Phukan was a conveyor of Sheng (Somden) .

CHAPTER V.

SHUKAPHA, &c.

1. [illegible]

1. In lāknis, Kātrāo, Khutmit, Rungkeu and Tāocheu, Shukāpha, the great, came down with the following persons and families:—Thāomunglungkāng; Thāokhenlung; Thāomung-Bānrāi; Chaophrang; Thāomung Mashām, who descended from Shāngbun, a descendant of Lāokhri; Thāomung Mashāi who descended from Mamung; Thāomungkāng; Khrumung and Lāntāimung. He arrived in Khāmjāng. As he proceeded down from Khāmjāng, the following persons and families accompanied him:—Thāomung Khunlāng, Thāomung Kekhām, Thāomung Khuntāla, Thāomung Khuntāi family, five Kalangshu families, Lāntāimung and Lukphimā families. There were seven families descended from a female slave who were called Duarās, Phrangpim family descended from a female slave or maidservant of the king. The family separated into two. The king named the families as Lukkhākhun. The king took them with him and put one of them to death by pressing his feet. Then the king stationed the Lukkhākhun families at a place behind the Dām house. They had to offer sacrifices to Indra by killing a buffalo and a cow. They also offered a feast to all by killing a cow. They were purified by pouring down incantated water on their bodies. This was the old account of the origin of the Lukkhākhun family.

2. [illegible]

2. In the ancient time when Shukāphā, the king, came down, he brought with him the following persons of seven Barāhi families:—One Gām, one Lakhāi, one Mungpeng, one Rabbi, one Hatāi Thākur, one Rāgām and one Barkumār. The king took them into favour and engaged them as potters, water-drawers, bowl-keepers, physicians and store-keepers. All the Barāhi families were stationed at Chilanimaria village.

[illegible]

3. [illegible]

3. The king Shuhumphā made one Kansheng, Barpātra Gohain, bringing him from the hill Daichilā. He also gave the Barpātra ten Hātimuriās from the Lukkhākhun family. The king also made two persons of the Taikalangiā Ahom families Hātimuriās.

4. [illegible]

4. The king, Shuhānphā, took with him a man who was of Naga origin. He was established at a place near the Sessa river. The king named him Garu. One Lāpeti Phukan engaged one Lāntubān and two Khuntāi Ahoms to polish the bamboo pieces of the raised floor of the king's granary. They stole paddy from the granary. The king arrested the thieves in the month of Fālgun. One of them became very angry and pierced the king to death with a piece of pointed bamboo.

5. [illegible]

5. Shuhānphā's son, Shupemphā succeeded the throne. He put to death the whole family of Lātubān at Handurijan. The following members of this clan were driven to different parts of the country:—One Chiringdām, one Lādut, the family of Shengdharā Barbaruā, one Kāndāi Patat, one Kāumung, one Lāiteu, one Khānmung, one Khuntāi, one Lāmak, one Shāngkhun, one Tālung, one Khanlung one Dāhāk, one Kantreng, one Shengtā, one Kenshang, one Lāring, one Nario, one Tamāi, one Majāng, one Nemung, one Maring, one Makhen, and one Masheng. There were altogether nine families. Three of these families were established at Dariā, one near a hill, one in a village, one at Bānruk and three others in a village called Jānkinchāo.

[illegible]

6. [illegible]

6. In the reign of Shuhumphā, eighteen kowars (princes) offended the king. The king passed death orders upon them. Three of the families fled away and concealed themselves amongst the Luktāis (Tāikalangiā Ahoms). The King Shukāphā, on his way of migration, took with him all the Luktāi Ahoms and made them Kukurāchowās. The Ahoms of good origin would not allow the Kukurāchowās to dine with them. One of them (the Kukurāchowās) had eight sons, namely, Barpāni, Sarupāni, Phishi, Ningkās, Tamāi, Nirmal, Sheng and Malak. Formerly they were to collect flowers for the king. Then Ningkāo was appointed a porter to the king's mother's residence for which the family got the name Duarā. The king made over one family to the Buragohāin as Hātimuria. The name of the man was Kāpshān. His mother descended from a female slave of the king, whose mother came down from a Lukkhakhun family. He was afterwards included among the Lukkhākhuns. Eight men of the Luktāi family did not favour this inclusion.

7. [illegible]

7. In the reign of Shudāngphā, one Akā ran away from his home. The king brought in the family and named it Rangachilā Duarā.

In the ancient time, when the king, Shukāphā devastated the province of the Chutiās, he took with him a Kachari and put him in charge of the house of *Somdeo* (the house where Somdeo was kept). He was named Somchiri. He had • eight sons, namely, Khātmung, Pāomung, Shāimung, Tāphāimung, Nagio, Lukshāi and Lukbāk. The youngest of them raped his sister. The other seven brothers lanced him to death. They, then, fled away to Bānrukiā Gohāin and entreated him for giving them shelter under his protection. The Gohāin had compassion on them and promised them safety. They

[illegible]

were named Bāi-Lāhan and afterwards *Ishiri*. Then they were made *Khātowals*, and termed Chetiās.

8. [illegible]

8. When the King Shukāpha was stopping in Tipām, he found a family of Tulā-Chālanidharā. The name of the man was Māimāi Khiarat. He used to prepare royal robes. The King Shukhāmphā made the grandson of Khriorat, Pātar. One family of Khriorat was taken to Tingkhāng as Hātimuria by the Bargohāin. In the reign of Shukhāmphā, the Bānrukiā Bargohāin having killed the father of a Kachari family, offered the king a man of that family. He was called Gām. He was very beautiful to look at, so he was named Garpātar by the king. In the reign of Shuhumphā a war with Turbak broke out. A very good looking person was made a captive. The King named him "Nukturdāng." The family of the man was again termed by the King Shukhāmphā as "Kātidāng Duarā."

9. [illegible]

9. In the reign of Shushengphā, the grandson of Kātidāng Duara was made Tāmuli Duari. Then he was again made Tamuli. His son was established in Kaliabar. He was made Hilaidāri Barua and named Māirankvap. In this reign, a war with the Lāphāngs (Musalmans) broke out. The King made one Lāngi, Barphukan. This Lāngi descended from a captive Kuchāri family. The King Shukāphā brought with him a Matak

family from Tipām. This family formerly used to supply the king with brinjal. With the help of the headman of the Matāk family, the king's soldiers, advanced on conquering the Nagas. The Matak was liked very much. Afterwards, Kang-gnan Bargohāin named him, Lanmākkhru. The Matak descended from Phukhāo family (a family originated from seeds sewn). In the ancient time, the heavenly King Shukāphā conquered the Chutiās, the Kuchāris, the Mataks, the Barāhis, the Nagas and one Kamatāswar. They were allowed to remain as they were on the condition of offering tributes. Then the king appointed three Katakis, one Kamatāswar, one Chutia of Matak origin, and one Kuchari of Naga origin. These Katakis had to realize tributes from the above mentioned people. After this, the King Shukāphā arrived in this country. He got homage and tributes from all. One Mimun Matak came to offer tributes and expressed his willingness to remain with the king. The heavenly king favoured the man and made him Mimun Patar. The king got a Tāi family and named it Matāk Patar. Shukāphā, the great, found an old man and named him Thāomung Timā. He was given to the charge of the Bargohāin. He belonged to the *mau* clan of the Tāikalangiā Ahoms. When the King Shukāphā came down from the hill, he brought with him a Tāikalangiā Ahom family.

CHAPTER VI.

KHUNLUNG AND KHUNLĀI.

1. [illegible]

1. In Lākni, Tāoshingā, the earth was overflooded with the water of deluge. In Lākni, Kamut, the surface of the earth was made hard by burning. In Lākni, Kāpshān, a pumpkin seed was sewn on a high place. Next year, a pumpkin fruit burst out and men came out of it. In Lakni, Daprāo, seeds of men were sewn. Next year, the seeds burst and men came out of them. But the earth was not yet thickly populated. In lakni, Rāimit, the eldest son of the Lord of heaven, came down and created a number of men. Next year, one Thāolipling and one Thāobānshing were sent down to teach the men of the earth the rites and principles. There were no kings from Lākni, Rāimit to Lākni Tāoshi (*i.e.*, for 6 years). Lengdon, the Lord of thunder, asked Thenkhām to go to the earth and rule over it. Thenkhām was not willing to go to the earth. Having collected his ministers, he said: "we have a great number of sons and grandsons in heaven but no one of our family is ruling on the earth, we should, therefore, send down some one of our family to rule the earth." In Lākni, Kāsheu, they sent down Khunlung and Khunlāi to the earth to become kings there. They descended from heaven and arrived in Mungrimungrām with eighty lākhs of Khuns (great persons). They were supplied with a sword, a drum and a royal umbrella. The elder was called Khunlung and the younger, Khunlāi. Before they were sent down, they were taught to rule in harmony. They were further said, "as a man quarrelling with his father-in-law, may incur the loss of his wife, so if you quarrel amongst yourself, you are sure to lose your royal power."

2. [illegible]

2. Khunlung and Khunlāi were ordered to come down to the earth by means of a ladder which was prepared for their use. All the great chiefs made themselves ready to follow the princes. Khunlung and Khunlāi were supplied with all the necessary things. A royal

[illegible]

umbrella was given to them. The idol of Shengdeu was made over to them. They were supplied with heavenly fowls. They took the fowls with them. They were told that they would be able to know the good or the evil by examining the legs of the fowls. All the Tāis came down by means of the ladder. They reached the earth and trod upon a grassy plot. The people of the neighbouring places assembled there and welcomed them. They spread cloths over mats and put a gold chair there. The royal umbrella was spread over them to keep them safe from the rays of the sun. Khuntun, Khunbān and the whole body of the Tāis sat there surrounding the kings. They brought three thousand cooking vessels with them. Three persons could eat out of each vessel. They came down and remained in the middle of Mungrimungrām. Lākhs of people joined with them and prepared a large building for the kings. They made villages in a valley near a hill. They supplied the kings with provisions and made a royal town there. The great royal umbrella was spread over them both. The princes ruled the country well. They ruled harmoniously. They then built a Halung (a royal house). They made themselves ready to have a look at the country. Khunlung and Khunlāi took a view of the country by mounting on an elephant. They divided the lands between their subjects and returned to the capital. All of them remained thus in Mungrimungrām by living on the produce of the large fields.

3. [illegible]

3. Khunlung and Khunlāi forgot to bring with them the sword and the drum from the heaven. They sent a great man, a native of the place, to fetch those things. The man went up to heaven and brought down the things left. The names of the chief families, out of eighty lakhs of Khuns (great men), who came down in the company of Khunlung and Khunlāi by order of Indra, were as follows :—Khuntāi family, Khunlāiching family, Khunlātāo family, Khunsheng family, Khunchipchi family, Khunkhrung Chāoblak family Khunchām family and one Khunbānigrāi. The latter brought down

[illegible]

the silver vessels with which Khunlung and Khunlāi used to drink liquor. The descendants of Lāokhri and Pujakji were sent in their company. The following animals were also supplied :—a deer, an alligator, three bears, a tiger, a snake, a monkey, a wild cat, seven otters, eight hogs, and a cat. Altogether ten different kinds of animals were sent down from heaven with Khunlung and Khunlāi. They remained thus in Mungrimungrām as undisputed rulers. Then they came to the country, Lāidai. This country was very thickly populated, so they built there a city and a fort with ditches around and lived in.

4. [illegible]

4. Formerly, Khunkum was king of Khrāikhām. When he died his three sons could not succeed him. The country being in great disorder, the inhabitants entered into the country, Puphāngpau. The people of both the countries quarrelled and fought with each other. A certain Naga slave made himself king. In the reign of this king, the country was full of misdeeds and was in constant disorder. All the great men of the country being unable to endure the oppressions of the king, wished to have a king of the family of Khunlung and Khunlāi. Khunlung and Khunlāi sent Chāo-Tāiphā to be king of the place. Then both the brothers, Khunlung and Khunlāi, quarrelled about a banian tree. Khunlung went to heaven leaving his son, Taolulu as king of Mungrimungrām. Khunlāi died ruling the country, Lādai. His son, Chāo-Chāngbun succeeded him. When Chāo-Chāngbun died, his son Chāo-Khunnyeu was at Mungrimungrām. His brother, Chāo-Tāiphā became king. At the death of Chāo-Tāiphā, his son, Jingklangrāi, could not succeed him but his younger son, Tāoshingā made himself king. He died ruling the country. Then, Tāolulu became king. When Tāolulu died, Tāongāklem succeeded him. After the death of Tāongāklem, his son, Tāokhunbing became king. When Tāokhunbing died, his son, Tāokhunkum succeeded him. He also ruled the

country, Mungkhumungkhām. Then the grandson of Khunlu, called Khunlucheo, migrated from Mungrimungrām and reigned in the country, Mungkhāmungjā. Therefrom he came down to the country, Māolung. Then he took the countries, Khāmnāmkeo and Kānkula.

5. Thāo-Khunra was, then, the ruler of Māolung. Khunkum asked Thāo-khunrā to leave Māolung and go to and remain in Munglumlungkāoklāng. Unless the latter would act according to his advice, he would invade his country and destroy it. Thāo-Khunrā being afraid, left Māolung. He migrated to and remained in the country, Munglumlungkāoklāng. Khunkum gave his son Chāo-Tāiplung, the rule of the country, Māolung. Chāo-Taiplung had three sons. The eldest was Tāilung, the youngest Pameoplung and the second Lengshām Phuchāngkhāng. The latter was an adopted one. They were in all three brothers. Then Chāo-Taiplung divided his countries between his sons. He gave Tāilung, the eldest, the rule of Mungjin, Pameoplung, the youngest, the rule of the country, Māolung and Phuchāngkhāng, the rule of the country, Kupklingdāo. Khunkum, the father, was to rule in Mungkhan. Thāo-Khunrā, when he saw that the family of Khunkum was spreading over all countries, not being able to remain in Munglumlungkāoklāng, migrated to Mungjakāli and remained there.

6. Then, the father (Chāo-Tāiphung) of all the brothers called them in and advised them not to quarrel amongst themselves. He asked them to remember the advice in future. He further said to them, "I, your father, wish you to be always in friendly terms and eat together by killing cows and buffaloes." Having thus advised his sons, the old

[illegible]

king died. Chāo-Chāngbun was father of Chāo-Chāngnyeu. In lākni, Rāimit, Chāo-Chāngnyeu, leaving Mungrimungrām, advanced quickly with his followers and arrived at Mungkhāmungjā. Thence he proceeded to Mungpāmungkhan and at last to Māolung.

7. [illegible]

7. Pāmeoplung sent words to Chāo-Chāngnyeu, "you should never cross Nāmkeo. We were sent down at the same time. We were born at the same time. We tied up our hairs together. We killed cows and buffaloes and ate the flesh together. We are in peace up to this time, so we must always be in friendly terms." Pameoplung offered his sister, Nāngmungblak-Khāmsheng in marriage to Chāo-Chāngnyeu. Then the king, Shukāphā was born, when the queen Blakkhāmsheng was at her father with her brother Pameoplung. He was a son of Chāo-Tāiplung. Chāo-Taiplung named the child, Shukāpha. The king, Pameoplung had no son. The grandson was brought up by his grand-mother and was named Chāolung Shukāphā. For the Lāknis, Mungkeu, Plekcheu, Kātplāo, Khutngi, Rungplāo, Tāoshi, Kasheu, Kāpshingā, Dāpmut, Rāishān, Mungrāo, Plekmit, Kātkeu, Khutcheu, Rungplāo, Tāongi, Kamāo, Kāpshi, and Dapsheu (*i.e.*, for 19 years) Chāolung Shukāphā was at Māolung. He was nominated to be king there. In Lakni, Raishingā, Blakkhāmdeng, the grandson of the Lord of heaven (Indra) came down to have a bath in a river and the queen of Pameoplung also went there. There Blakkhāmdeng had an intercourse with her and she became pregnant. She was putting up with her father, Thāokhenlung. In Lākni, Mungmut Shukhānphā the great was born. Shukhānphā remained with Thāokhenlung. Then the king, Chāo-Chāngnyeu died. Pameoplung, also committed suicide by cutting his throat with a knife. In Lakni, Katrāo, Shukhāmphā became king.

[illegible]

8. [illegible]

8. In the same year, Shukāpha, the great, having had a consultation with his grandfather, migrated west-ward, leaving the country to be ruled by his brother, Shukhānpha. The great men, he took in his company were one Khunbā, one Khunphrang, one Khunring, one Khunsheng and one Khunphuken. He came to his father's country Mungkhāmungjā. He also took with him the idol of Sheng (Shengden). He brought with him three thousand Matangs (cooking pots). Each pot was sufficient to have three men's food cooked. The great king, Shukāpha, brought with him an one tusked elephant, named, Khāmkhāmung, a female elephant, named Chukinkāt, an elephant keeper, named, Phrangpem and three hundred horses with covered eyes.

9. [illegible]

9. One Tākhunlāk, the Phukinmung (Rājkhowa) of the country, Mungkhām; one Khunklāng, the Phukinmung of Mungkhrudāi; one Phālung Khunlāng, the Phukinmung of Mungkhāmungpum: one Kāngkhumung, the Phukinmung of Mungphu; one Kangngan, the Phukinmung of Mungli; one Thaomungkeokhen and one Thāomungtishu Bangkhām also accompanied Chāolung Shukāphā. In lāknis, Khutmit, Rungkeo and Tāo-Cheu, Shukāphā, the great, proceeded down quickly by trampling down the ruling Chiefs of the places on his way. After the lapse of the lāknis, Kāpplāo, and Kāpngi he arrived at Kātrungmungban. In lāknis, Dāpmāo and Rāishi, he advanced on and came to Mungnāmungti. After the lāknis, Mungshan and Plekshingā, he arrived at Hātikhokiā Naga village. After the lāknis, Rungrāo and Tāomit, he entered in the village, Chākchangkhrāi. In lākni, Kākeu, he came

[illegible]

to Shānke. The great king, Shukāphā despatched one Thākhunlāk, one Khunklang, one Khunlāng, one Kāngkhumung, one Kāngngan, one Thāomungkiokhen, one Thāokhenlung and one Thāomungbānkhām to fight with the people of Mungkang. They marched, accordingly, against the country and conquered it. Then Shukāphā proceeded to Lāngmichekān and thence to Malākphrang. From Malākphrang, he came to Mungkhāomungpān, thence to Phakechering. Shukāphā arrived at the principal pass to Daikham hill. Therefrom he came to the boundary of the Naga country. He then came to Nāmtilikkāngtāi. He crossed the river Khāmjan and halted near a lake. Here Shukāphā ordered all his chiefs to fight with the Nagas. The Nagas of the villages, Khārukhu, Pungkāng, Tithāng, Binglao, Latemā, Lānpāng and Tāru acknowledged submission. The two villages, Luknām and Lukā were destroyed. Then Shukāphā conquered the Nagas of Taputāpa. He placed Kāngkhrumung in charge of the country Khāmjāng. The great King Shukāphā left the place and arrived at Daikāorang (a collection of nine hills) where he stopped. Here Shukāphā ordered his chief to conquer the Nagas of both up and down countries. The Nagas of the villages, Pāpuk, Tengkhām, Khunkhāt, Khuntung, Tangching and Jākhāng gave battle. A great number of the Nagas was killed and many were made captives. Some Nagas were cut to pieces and their fleshes cooked. Then the king made a younger brother eat the cooked flesh of his elder brother and a father of his son's. Thus Shukāpha destroyed the Naga villages. The inhabitants of other villages being very much afraid acknowledged his subjugation. Then Shukāphā expressed his wish to leave Daikāorang.

10. [illegible]

10. Shukāphā, the great marched down and arrived at Khāmnāngnāngpu. Therefrom, he came to Namruk. He ordered his men to prepare rafts. In lākni, Dāpplāo, the great king, Shukapha, with his followers and three hundred horses with covered eyes left Namruk and got on the rafts which were on the

[illegible]

Dihing river. He offered prayers to the Dihing river for safety. The great king Shukāphā rowed up the Dihing and arrived at Munglākkhenteusha. In lākni, Rāingi, the king placed Khuntang in charge of the country and proceeded downstream the Dihing river. He arrived in Tipām and stayed there for the lāknis, Mungmāo, Plekshi, and Kātsheu. Finding the country to be overflooded by the water of the Dihing river, the great king Shukāphā put Kānngan in charge of the country and proceeded downstream the Dihing river. He arrived in Abhoipur, and stopped there for the lāknis, Khutshinga, Rungmut, Tāoshān, Kārāo and Kāpmit (*i.e.*, for 5 years). As the country was thinly populated, he did not like to remain there. So he proceeded downstream the river Tilāo (Lohit) and arrived in Habung country. He stopped there, for the lāknis, Dāpkeu, Rāicheu and Mungplāo. He subsisted on the produce of three harvests. As the place was very often flooded by water, he proceeded downstream the river Tilāo (Lohit) and arrived at Dikhaumukh. He advanced upstream the Dikhau river and came to Dilimukh. He touched the water of the Dilih with his hand and came to know that the water was flowing from Tipām. He advanced upstream the Dikhau river and arrived in a valley, called Mungrinmungching. He measured the water of the river there and found that equal quantity of water of the river weighed twice that of the Dikhau river, hence the king named the river as Sangtak (two tolās). He remained there two years for the lāknis, Plekngi, and Kātmāo. Then Shukaphā, the great, leaving Munggruimungching in charge of Tākhunlāk proceeded downstream the river, Dikhau, and arrived at Simaluguri. There he halted and offered a feast to his nobles and followers by killing cows. He enquired and found that there were three thousand and three hundred *ghats* at the Nāmdāng river, from which the inhabitants used to draw water. Being a little afraid, he proceeded to Timan and stopped there. Finding the country to be subject to innundation and the earth full of clay, he left that country too. He dwelt there six years for the

[illegible]

lāknis, Khutshi, Rungsheu, Tāoshingā, Kamut, Kapshan and Daprāo. Then he advanced to Timāk. In lākni Rāimit, he made a city at Mungtinamāo. He, with his followers, remained there. That place was low and subject to innundation too, so Shukāphā collected all his followers and left the place. In lākni Mungkeu, he constructed a town at Charāideu adjacent to a small hill. He, in order to propitiate the gods, sacrificed a horse in the north and another in the south. He worshipped the three spirits, Kāmle, Rangle and Rangmlāo near a tree. Clearing off the place at the foot of the tree, he adored the gods by offering a vessel full of silver. Then, they remained there in that city near the hill. In lākni, Tāongi (*i.e.*, in 1268), the great King Shukāphā died. He reigned full forty-one years.

11. [illegible]

CHĀOLUNG SHUTEUPHA.

11. Shukāphā's son, Chāolung Shuteuphā succeeded his father in 1268 A.D. He died in lākni Dāpmāo (*i.e.*, in 1281 A.D.). He reigned for a period of full thirteen years.

12. [illegible]

CHĀOLUNG SHUBINPHĀ.

12. Shuteuphā's eldest son, Chāolung Shubinphā succeeded the throne. In lākni Mungmāo (*i.e.*, in 1293 A.D.) Chāolung Shubinphā died. He ruled the country for full twelve years.

13. [illegible]

CHĀOLUNG SHUKHĀNGPHA.

13. Shubinphā was succeeded by his son, Chāolung Shukhāngphā in 1293 A.D. Then a war broke out between Chāophā Shukhāng and Khun Kāmtā (Kamateswar. It continued for a long time. Khun Kāmtā, then, having had a consultation with his councillors sent one Lahkat to Chāophā Shukhāng to ask for peace. The man came to Chāophā Shukhāng and said thus humbly:—"The war between us has been going on for years and months together without a stop. A great number of men has been killed on both sides, so our king

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desires to make friendship by offering his daughter to your Majesty." Then the king, Shukhāngpha made peace and brought in Kamatā's sister, Rājani, to his royal palace, who was escorted by some faithful servants and attendants. Chāolung Shukhāngphā died in lākni Rāishingā (*i.e.*, in 1332 A.D.). He reigned full thirty-nine years.

CHĀOLUNGTĀO SHUKHRĀMPHĀ

14. [illegible]

14. Shukhāngphā's son, Chāolung-tao-Shukrāmphā succeeded the throne. The king, Sukhrāmphā made Chāo-Pulāi, Sāring Raja. Chāo-Pulāi was the son of Rājani, the daughter of Khun Kāmtā. Then Tāphikhen Bargohain conspired with Chāo-Pulai against the king. They, both, left our country and went to the king of the Phāng country (the country of Kamateswar). They, then, advanced with Kamateswar, and stopped at Áthgaon. From Áthgaon they came to Sāring and constructed a fort there. The news reached the king, Shukhrāmphā. He sent a messenger to Khun Kamateswar to ask the reason of his coming to Sāring Nāmdāng. Further he instructed the messenger to say that if Kamateswar was ignorant of the cause of the quarrel, he should send Tāphikhan Bargohāin to the king. Chāo-Pulai, when he was informed of king's order, said, "I shall neither fight with the king nor go home. If I go there at the king's order, I am sure to be put to death with my followers. Then Chāophā Shukrām ordered to put Tāphikhen to death. Tāphikhen concealed himself. Afterwards, they came to terms. Chāolung-tāo Shukhrām died in lākni, Plekngi (*i.e.*, in 1364 A.D.). He ruled the country for full thirty-two years.

CHĀOLUNG TĀO SHUTUPHĀ.

15. [illegible]

15. Chāolung-Tāo Shutuphā was made king. Chāolung-Tāo Shutuphā was putting up at Dāhikhor, when the old king died. The country was without a king for five years. Then the

[illegible]

nobles after having had a consultation amongst themselves brought in Chāo-lung-Tāo Shutupha and made him king. He was putting up at Chapāgurinagar. One day, the Chutia king asked Shutuphā to amuse themselves by rowing in a boat. They were thus rowing in a boat, when the Chutia king seized Shutuphā and killed him. In lākni Khutngi (*i.e.*, in 1376 A.D.) Chāolung Shutuphā was murdered. He ruled the country for full thirteen years.

CHĀOPHA-TĀO-KHAMTHI.

16. [illegible]

16. After the death of Shutuphā, the country was in interregnum for four years. The nobles and the great men of the country after having had a consultation amongst themselves selected Chāophā Tāokhāmthi to be their king. He was accordingly made king. In lākni Kāmao (*i.e.*, in 1380 A.D.) Chāophā Tāokhāmthi died. He ruled the country for nine years. The councillors and the nobles could not find a suitable person among the princes to take him as their king. The country was without a king for nine years. The councillors ruled the country for that period.

CHĀOPHĀ SHUDANG.

17. [illegible]

17. One Thāo Sheokhen had gone to exchange cows on the other side of the Lohit river. On his return way, it chanced him to come across Chāophā Shudāng. From his appearance Chāophā Shudāng seemed to Thāo-Sheakhen to be of high origin. He enquired into the matter and came to know that Shudāng descended from the royal family. He informed the Dāngariās (the Burāgohāin and Bargohāin) of the matter. The Dāngariās held a council and after proper discussion decided to bring in Chāophā Shudāng to accept him as their king. They, then, brought in Chāophā Shudāng in lākni Rungkeo (*i.e.*, in 1397 A.D.) and made him king. The king brought with him the members of the Brahmin family in which he was brought up. After this, the Tipamiās rebelled against Chāophā Shudāng. One Tāoblaksheng fled to Chāolung

Shurenphā (Narā Raja) to tāke shelter under his protection. The descendants of the Khilimis privately informed Chāophā Shudang, that the Tipamiās had formed a plot to seize and kill him. The king received the Khilimis kindly and gave them a feast by killing a buffalo. Then Shudāngpha under the plea of giving a feast called in the Tipamiās. A white buffalo was killed and cooked. When the Tipamiās were about to take their dinner, the king put to death a large number of their strong and robust men. Their heads were placed on a big stone in the form of a garland. Then Chāo Nāngsheng, a daughter of the Tipamiā Gohāin was married to Chāophā Shudāng. One day, as the king was dining with Chāo Tāshulāi, the queen cast a glance to Chao Tāshulāi, Chāo Tashulāi after his return to his abode, sent an enamalled ring to the queen through a Likchau (an attendant). The Likchau brought the matter to the notice of the king. Chāophā Shudāng suspected something wrong. Chāo Tāshulāi became afraid of the king. He with one Tipamiā Kuar and one Temerā formed a plot against the king. Chāo Tāshulāi fled to the Narā Raja Chāo-Shurunphā and intimated him that there was no king of his family in Mungdunshunkhām (Assam). Thus informed, Shurunpha sent an expedition under Tāshenpau Bargohain to fight with Shudāngphā. He marched down accordingly and pitched his tent near the Kuhiārbāri at Tipām. When the news reached Chaophā Shudāng, he marched on an elephant, Pāirin against the Narās to meet them at Kuhiārbāri. Tāchānbing Bargohain on a horse advanced with his army. A battle was fought in which Chāophā Shudāng got a slight wound from a spear from a Narā. Tashenpau, being unable to hold his ground, retreated. Chāo Tāshulāi and the Tipamiākuar proceeded down to Khun Kamateswar and took shelter under him. At this, Chāophā Shudāng was offended and made preparation to wage a war against Kamateswar. Hearing the news, Rājani sent a messenger to ask him to make friendship with Chāophā Shudāng. She sent the follow-

ing words :—" In the olden time, there was a constant warfare amongst us but since the time of my marriage both the kingdoms have been going on well and there has been no war." Khun Kāmatā sent one Rupāi Lahkat to tell Rajani that he was unable to act to her wish. Then Chāophā Shudāng sent an expedition under Tāchānbing Bargohāin. Then Raja, Kamateswar, after consulting his ministers, offered Nāngphā Bhājani to Shudāngphā to confirm their former friendship. Both the parties, instead of fighting, amused themselves with different sorts of play. The following things were offered as dowries: a tusked elephant, a female elephant, a big red horse with a silver saddle to ride on, twelve ordinary horses, twenty female slaves, forty seven male slaves and a quantity of silver and gold.

18. [illegible]

18. The country was in disorder for eight years up to lākni, Mungsheu. The people of the countries, Khamjang, Iton, and Tipam did not pay their annual tributes for these years. Chāopha Shudāng, then, with the advice of his ministers, sent one Tāpangmau with a letter to Chāophā Bānak (Shurunphā). The letter was put in the handle of Tāpangmau's spear. The contents of the letter were as follows :—" The people of Iton, Khamjang, and Tipām have not paid their annual tributes for eight years. I wish, therefore, to destroy these countries which are in a rebellious spirit." Then Chāophā Bānak sent Mungkhrunbān to Bhāi Tipām to direct him to pay tributes to the king of Mungdunshunkhām. Shurunphā sent one Chāolubān in the company of Tāpangmau with the following presents to Chāophā Shudāng :—a white horse, a Tāngkāk (a Pirā), a Tāngān (a kind of stool), an embroidered rein, and an embroidered sāddle. When Tāpangmau and Chāolubān were on their way back, in lākni, Rungrāo (*i.e.*, in 1407 A.D.), Chāophā Shudang died. He ruled the country for nine years.

CHĀOPHA SHUJANG.

19. [illegible]

19. Shudāngphā's son Shujāng succeeded the throne. In lākni, Rāicheu,

(*i.e.*, in 1422 A.D.) Chāophā Shujāng died. He reigned for a period of fifteen years.

CHĀOPHA SHUPHAKPHĀ.

20. Chāophā Shuphakphā succeeded Chāophā Shujāng. In lākni, Kasheu (*i.e.*, in 1439 A.D.), Chāophā Shuphakphā died. He ruled the country for full seventeen years.

CHĀOPHĀ SHUSHEN.

21. Chāophā Shushen succeeded Shuphakphā. A daughter of one Chāodāngjeklāng, a great man of Tipām was married to Chāophā Shuphak. She was the mother of Chāophā Shushen. In lākni, Rungshen (*i.e.*, in 1487 A.D.) in the month of Ashār, the day, suddenly, became as dark as night and boiled unhusked rice also germinated. The Nagas of Tangashu village revolted. The king marched with an army against the Nagas. A battle was fought on the hill in Bānruk. One hundred and forty men of the side of the king were killed. The Bānrukiā Gahāin and Parbatiā Hazarika were also killed. The king and his son returned after having defeated the Nagas. In lākni Tāoshingā (*i.e.*, in 1488 A.D.) in the month of Jaistha, Chāophā Shushen died. He reigned full 49 years.

CHĀOPHĀ SHUHAN.

22. Chāophā Shuhān succeeded the throne. In lākni Kāmut (*i.e.*, in 1489 A.D.) the king sent one Eomung to construct a fort at the village, Tangshu. In lākni, Kāpshān (*i.e.*, in 1490 A.D.) in the month of Chaitra, a war with the Kachāris broke out. Chāophā Shuhān gave Chāophunlung Khāmpeng, the command of the war. He advanced with his army on an elephant, Pairin. Khrungnāngsheng was made war Neog. They, then, halted on the other side of the Dikhau river in a body to meet the enemies. The Kachāris fell suddenly upon the king's army and pressed them hard. Khrunāngsheng, being unable to hold his ground against the enemies,

[illegible]

retreated. The Kachāris made a hot pursuit after the king's army which entered into a jungle to protect themselves from the attack of the enemies. Chāophunlung Khāmpeng fled on the elephant, Pairin, from the field of battle. One hundred and twenty persons of the king's army were killed. The Kachāris overtook Tangshu Neog and killed him. Chāophā Shuhān crossed the Dikhau river and pitched his tent on the side of the Dikhau. The king offered a girl named Jekhring to the Kachāri Raja with a male elephant, a female elephant and twelve female slaves. The Kachāris returned to their country.

23. [illegible]

23. In the ancient time, Thāomunglung Kāngteu accompanied the king (Shukāphā). Chāophunlung Khāmpeng descended from him. Chāokāngbānruk was a descendant of Thāomungnāngrung. This family had two men, Phrangnungbān and Tekchāngnyeu. In lākni, Daprāo (*i.e.*, in 1491 A.D.) Chāophā Shuhān made Chāokāngbānruk, Bargohāin and Phunlung Khāmpeng Rājmantri Buragohāin.

24. [illegible]

24. It happened that the Tāirubāns (a class of Ahom) stole king's paddy. Chāophā Shuhān arrested them and made them pay one hundred rupees. Sometimes after, the king, one day ordered the Tāirubāns to repair kings meshāng (raised bamboo floor). They lay concealed twenty pointed bamboo pieces among other bamboos. Chāophā Shuhān, when he was sitting in the projecting part of the meshāng (tup of the house) was pierced to death with those pointed bamboo pieces by the Tairubāns. The king was murdered in lākni Mungkeu (*i.e.*, in 1493 A.D.). He ruled the country for full five years.

CHĀOPHĀ SHUPIM.

25. [illegible]

25. Shuhan's son, Chāophā, Shupim, succeeded him. In lakni, Kātplāo (*i.e.*, in 1495 A.D.), the Burāgohāin rebelled

[illegible]

against the king. In lakni Rungmão (*i.e.*, in 1497 A.D.), Chāophā Shupim died. He ruled the country for full four years.

CHĀOPHĀ SHUHUMMUNG (DIHINGIA RAJA).

26. [illegible]

26. Chāophā Shuhummung succeeded Chāophā Shupim. In lākni, Plekmit (*i.e.*, in 1504 A.D.), the Itania Nagas revolted. Nāngrāng Bargohāin and Khāmpeng Burāgohāin marched with an army against the Itania Nagas. The Itaniās being defeated made peace and offered four elephants and a girl. In lākni, Kāpshi (*i.e.*, in 1510 A.D.), the Gohains returned with the offers. In lakni, Rāishingā, (*i.e.*, in 1512 A.D.), Chāophā Shuhum came to Hābung with his followers. Therefrom he proceeded to Pānbāri.

27. [illegible]

27.--*War with the Chutiās.*—In lākni, Mungmut (*i.e.*, in 1513 A.D.), the Chutia king, Dhitnārāyan made a hostile march against our king and took his station at Dikbaumukh. A selected body of the Chutiās was stationed at a place near a Bheel (a lake). Another body was despatched with the navy to Shirāāti. Chāophā Shuhum put Chāo Shukhring and two Rāilungiā Gohains in charge of the navy and ordered them to proceed against the enemies. The armies of our king, Shuhumphā marched by land and by water. A pitched battle was fought in which a large number of the enemies were killed. Chāophā Shuhum came back and halted in a country house. In lākni, Kapngi (*i.e.*, in 1520 A.D.) the Chutiās again entered into our country and plundered the inhabitants. Khenmung rushed out of his fort and attacked them with his force. Khenmung fell dead in the struggle and his army retreated. In lākni, Rāishi (*i.e.*, in 1522 A.D.) Chāophā Shuhum proceeded to Nāngkamung and stopped there. Then the Bargohāin sent one Lāshāitai to inform Chāophā Shuhum at Nāngkamung that the Chutiās had invaded our country and pitched their tent at the mouth of the Sessā river. Chāophā Shuhum got all information from Lās-

hāitāi and collected a great army at the mouth of the Tiphau river. In the month of Kārtik, Phrāshenmung Bargohāin and Klinglun Rajmantri, (prime-minister) with their whole force, proceeded to the mouth of the Tiphau river and constructed a fort there. Chāophā Shuhum came to Charāideu and offered sacrifices to the gods. In lākni, Mungsheu (*i.e.*, in 1523 A.D.) in the month of Aghon, Chāophā Shuhum proceeded to and halted at the mouth of the Sessa river. Our army proceeded onward. The Chutiā king advanced and encamped at Rupā. He laid a seize on our fort at the mouth of the Tiphau. Phrāsenmung Bargohāin and Klinglun Rajmantri with all other great men fought on land with the Chutiās and killed a great many of them. Kāitārā, Alāngki Chetiā, and Pātātlung fought naval battle with the enemies. In the next morning Chāophā Shuhum, taking with him all his force living in the fort and working in the navy reached Sonāri. Then the Chutia king sent to our king Katakis with the following things to sue for peace—a gold pīra (a seat), two pairs of blankets and a beautiful stool. He also sent a gold pira, and a blanket to each of the Bargohāin and the Rajmantri. The Chutia Katākis delivered the things to our king, Chāopha Shuhum and said humbly that his king had sent him to ask the all powerful king to make peace and took him in favour. In reply, Chāophā Shuhum demanded the following :—one polished wooden stool one gold umbrella, one silver umbrella, a pair of Khāmkapor (embroidered cloth), a pair of silver bracelets, a pair of gold bracelets, a pair of silver gilted bracelets, a girl, a female elephant and ten fat male elephants.

28. The Chutiā Katakis returned to their king and intimated him what Chāophā Shuhum said to them. The

[illegible]

Chutiā king said: I may give a girl but I cannot give the gold umbrella, the gold bracelets and the silver umbrella which belong to my ancestors. I have already given the silver box to my son." Then the Chutia king desired to send one silver lipped umbrella (Jāpi), silver and gold bracelets, a gold pirā, an elephant, and two Āroans to the Ahom king, a pair of gold bracelets, an Aroan and a horse to the Bargohāin and a pair of gold bracelets, an Aroān and a horse to the Buragohain. The Chutias, in the meantime, raised a fort at the mouth of the river and assembled there.

29. [illegible]

29. Chāophā Shuhum, Thāomunglung Nāngshung, Chāo Shenglung klangsheng, the Sadiyākhowā Gohain and Thāomung Klingkhen consulted together and decided to attack the enemies in the fort. They made a bridge of boats, came to the other side of the river and landed on a dry piece of land. Chāophā, Shuhum, advanced on a horse named, Kansheomlan, with his army and attacked the enemies in the fort. The Chutiā king fled away, our king took the fort and remained in it for the day. Then our whole force made a hot pursuit after the Chutiā king and arrived at the side of the hill, Kāitārā. Our army could not overtake the Chutiā king. The Chutiās ascended the hill, Chantan (Chandangiri). Our army began to climb up the hill, Chantan. The Chutiās rolled down blocks of big stones. Our army retreated taking with them a man as prisoner. Then our Dāngariās held a council and decided what to do. Thāomunglung Nāngshung Thāomung Klingkham and Thāomung Shenba (Sadiyakhowa Gohāin) proceeded on the right hand side. Chāo Rupāk, taking two elephants with him, set out on the left side to find out some Ghilā-plants. Mounting on the elephant, Ikhring, he climbed up a Ghilā creeper with a body of his men and arrived at the top of the hill but he could not see any person there. Chāo Rupāk, with his two elephants advanced up making a

[illegible]

way and arrived in a village. The enemies could see our force. They were very much frightened. They pelted down stones which struck to death some of our men. Our army attacked the Chutiā king. The battle was fought on the hill at a place called Jangmungkhām. Our army fought with bows and arrows. The Chutiā king was struck with an arrow and he fell dead. His beloved son rushed out of the fort, and was killed by our men. In the next morning the heads of the Chutiā king and his son were conveyed from Jangmungkhām and produced before the Dāngariās and all others.

30. [illegible]

30. In the morning, the Dāngariās plundered the family of the Chutiā king of their gold and silver umbrellas, gold and silver pirās (stools) and gold and silver bracelets. The princes and the princesses were made captives. The Dāngariās made over all the spoils to the king at Barnagar. Then the Dhanudhariās conveyed the heads of the Chutiā king and his son from the hill Kāitārā and produced them before the king. The king offered presents to Thāomunglung Nāngshung, Chāoshenglung Klinglun and all others. The king wished to arrange the affairs of the Chutiā territory in a proper way. He did not like to allow any descendants of the Chutiā king to govern their country. He then sent Thāomung Nāngshung and Thāomunglung Phrāshenmung to put the Chutiā country in order. The above two officers were provided with three hundred and three men. Then the king came back to the capital with all his men. The heads of the Chutiā king and his son were buried at the base of the stairs attached to the Deoghars at

Charāideu. After this, the king performed Rikkhvan ceremony (a religious ceremony performed for longevity of life).

31. [illegible]

31. *War with the Kacharis.*—In lakni Plekshingā (*i.e.*, in 1524 A.D.), Phukloimung, the Kachari king, entered into Bar-Deyaliāgāon and plundered our people. They killed our three men and took away with them an elephant named Pāilum. Thāomunglung Phrāshenmung sent the news of the Kachari inroad to the king. Hearing the news, the king offered sacrifices to the gods for the outrage done to the holy place. In the month of Dinpet (Ahār), the king, sent Thāomung Shenba and one Sheng with one thousand men to meet the enemies. The heavenly king also marched after them and joined with them at Ruram. Phukloimung attacked our army by mounting on an elephant. Thāomung Khāmjang (Khāmjangia Gohain) and Phāluruhāktengkhān (Tengkhām Barduari Saikiā) confronted him. One Lākāshung came up and flung a spear to Phukloimung, which wounded his thigh but Lākāshung was killed. One Chāongichum, one Lāshām and one Joypati met Phukloimung and speared his horse to death. At this Phukloimung gave up battle and sent one Phushen Katāki to Shuhumphā with these words :—"I wish to offer my sister and two best horses to the heavenly king, who may graciously be pleased to make peace with me." At this, Chāophā Shuhum gave up the battle and returned to his capital. Phushencheu, a Kachari Katāki, came to and offered Chāopha Shuhum, the princess Nāngkhāmdeng and two best horses with great esteem. In lākni Katmut (*i.e.*, in 1525 A.D.), Phushencheu had been to the heavenly king. Chāophā Shuhum also offered a girl named Nāngkhāmpāi, a tusked elephant and twenty Jāpis (hats) with silver tips on to the Kachari king.

32. [illegible]

32. In lākni, Kātmut (*i.e.*, in 1525 A.D.), in the month of Dinpet (Ahār) Chāophā Shuhum was ruling the country in peace. In lākni Khutshān (*i.e.*, in 1526 A.D.), the heavenly king created

Klangsheng of Dhanudharia family, Bhātialiā Gohāin and stationed him at Habung. Kheokhen Banlungiā Gohāin was made Dihingiā Gohāin. Shengpem was made Dhanudhariā Gohāin and Chāopet Khāmkling, Banlungiā Gohāin. In the middle of the month, Āghon, the Kachāris made inroads in our country. The heavenly king and his son made preparations to march against the enemies. The Sadiyākhowa Gohāin and Klingkhām Bargohain were ordered to proceed before the king with their men. Then both the king and his son followed them and by going upstream the river Timā, arrived at the principal gate of the city of the Kachari king. The Bhātialiā and the Dihingia Gohāins were ordered to repair the path to the river to enable the army to fetch water. They did as the king desired. They, then, constructed a brick fort in front of the principal gate of the Kachari city. Having completed their work, they welcomed in the heavenly king and his son. The king with his son, then, proceeded to the town Marāngki (Marangi) and passed four or five nights there. Chāolung Sāring, Chāo Shukring and Klinglum Shenglung advanced in a body from Pātkatā and arrived at Dergāon. From Mārāngki, the king proceeded downstream the river Timā. He then advanced upstream the Barnadi and arrived at Dergāon. Chāolung Sāring, Chāo-Shukring and his son Chāo-Shāorāi advanced onward. The heavenly king left his navy and marched on land to the Kachāri country. The Dihingiā Gohāin advanced in the front on an elephant, Pāikhrang. The Sadiyākhowa Gohāin proceeded on a she elephant. Thāomung Khenteu and Thāomung Mungteu took their march on two elephants, Pāilik and Pāikeo respectively. Chāo Shenglung Klinglun marched on an elephant with his men. Chāophā Shuklenmung and Chāopha Shulhum advanced too and entered in the field called Tengābāri. At the dawn of the day, they began to march and arrived in the Angkarā field. When the sun appeared in the sky, they entered in the Kāthkatiā village. Then the Kacharis rushed out in a body and attacked our force. The

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son of Khuntāi, one Lansheu and forty soldiers were killed by the enemies. Thāomungklingkham, in fear of being seen by the enemies, dismounted from his elephant, Pāilik and retreated. A body of the Kachāris came to the village, Kāthkatia and stopped there.

33. [illegible]

33. Thāomungmungklāng, Thāomung-Shenba and Thāomungklingkhām delivered a united attack on the Kachāris. The Kachāris let fly a great number of arrows, many of which struck the legs of the elephant, Pāikhrang. Thāomung Mungteu, with his army, came up on a female elephant and surrounded the enemies from left hand side. A great number of Kacharis fell dead on the field of battle and others took to their heels, Chāophā Shuhum came back to Dergāon on the elephant, Pāirin, leaving behind him half of his army. Thāomung Shulung, Thāomung Shenba, Thāomung-Mungteu, Thaomung Mungklang and Thāomungklingkhām, coming upstream the Barnadi, joined with the king and his son. The king, with all his men, passed a night at Dergaon. In the next morning, all of them got into their ships and steered downward in pursuit of the enemies, Shenglung remained in charge of the fleet. Thāomungmungteu and Thāomung Shenba were despatched on the right hand side and Thāomung-Mungklāng on the left. All of them advancing by two directions pressed the enemies hard at Deoghar. Shenglung too, leaving the fleet, proceeded by land and charged the enemies. The Kachari Khunbāo (Deka Raja) fled away on a horse. One thousand and seven hundred Kacharis were killed. The Kacharis were completely defeated. Then our armies, with the king and his son, rowed upstream the Tilāo (Lohit river) and arrived at the capital. The king called in all the officers, high and low, and performed Rikkhvan ceremony

34. [illegible]

34. Chutiā's inroad, etc.—In the month of Falgun, the Chutias revolted. The Dihingiā Gohāin was sent to reinforce Phrashenmung Bargohāin. The

Chutiās advanced and surrounded our fort. The Dihingiā Gohāin and Pāipam, the elephant, belonging to Phrashenmung Bargahain were killed in the struggle. In the month of Jaistha, Chāolung Shulung was sent to govern the country, Tiphau (Dibrugarh). In lākni Rungrāo (*i.e.* in 1524 A.D.) Chāo-Shenglung Klingkhām was made Thāomung Bangen (Sadiyākhowā Gohāin), and offered the rule of the country from Kangkhăm to the source of the river Tilāo (Lohit). Thāomung Mungteu was made Shenglung.

35. The *invasion of the great Ujir.*— The great Ujir of the down country entered into and invaded our country. Chāo Shenglung (the Rājmantri) was sent direct to meet the enemy. Hananik Shenba was despatched on the right hand side and Shengkungren on the left to assist Shenglung. The whole force of our king made a combined attack upon the armies of the great Ujir. The Ujir being unable to stand our attack, retreated. Then our army advanced to Burai. In the battle, our army killed twenty horses with spear thrust and obtained possession of forty horses and twenty cannon. Shenglung Hanan and Kungren offered the spoils to the king at the capital. The king said to Shenglung, "I am very much pleased to find that I made you, a deserving man, Shenglung (Rajmantri)." The king, then, named Thāomung Kungren as Thāomung Katak and ordered him to remain in the Phulbāri at Katak.

36. The heavenly king proceeded to Áolā (Biswanath). He ordered Shenglung, Thāomung Shenba and some others to go to and remain at Teomeni. They did accordingly, proceeded to the place and stopped there. The heavenly king came back to the mouth of the Burai river and erected a fort there. The king stationed Thāomung Saring with one thousand men in the fort. Thāomung Katāk was ordered to remain in Phulbāri. The king came back to the capital with all his men. The king passed the lākni Tāomit (*i.e.* the year 1528 A.D.) in peace. In lākni Kaken

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(*i.e.* in 1529 A.D.), the king, with his son, the Dangariās and followers proceeded to Shāolā (Salā). The heavenly king sent a messanger to Shenglung and others directing them to return from Teomena. The king then ordered Thāomung Katak and Thāomungklāng to cross the Bharali river and plunder the wide country on the other side. Both of them acted as desired and returned with some captives who were produced before the king. Thāomung Katak was placed at Narayanpur. The king with his son and other officers left the place. Chāophā Shuklenmung and Chāo Shenlung, coming upstream the Dikhau river, arrived at Mājgaon and therefrom they came to Dihing and stopped there.

37. [illegible]

37. In the month of Puh, the Chutiās rose against Thāomunglung Phrāshenmung and Thāomung Bangen. The heavenly king ordered Chāo Shuklan (Tipām Raja) to go to and remain with Phrashenmung in the fort carefully. Chāo Shuleng was sent to strengthen the force of Thāomung Bangen at Kāngkhām. Thāomung Phrashenmung, then, marched to attack the Chutiās at Chandangiri hill. Thāomung Bangen advanced to fight with the enemies on the side of the Titāo (Lohit river). Thāomunglung Phrashenmung halted on the way and sent words to Thāomung Bangen to join with him. Thāomung Bangen marched accordingly and joined with Thāomung Phrashenmung. They advanced on and halted in the town Nāngkāo. Chāopha Shuklengmung was put in charge of the capital. Then Chāophā Shuhummung, with Chāo-Shenglung and all other great officers proceeded to the country of the Chutiās and arrived in Kāngkhām. Thāomung Bangen, Chāo-Shenglung and Shengshanan were despatched against the Chutiās remaining on the side of the Debong river. The heavenly king entered into the capital of the Chutiā king and stopped there. Chāolung Shuklan, Thāomunglung Shenba, and Klingkhām

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were sent to fight with the Chutiās on the hill Doithāng Chāolung Shulung was ordered to go to and remain in the temple at Sadiyā near the Kundil river. Those who fought with the Chutiās on the Doithāng vanquished the enemies. They returned and joined with the king. The king ordered Chāolung Shulung and the high officers who fought on the hill Doithāng to proceed to Marankāo to fight with the Chutiās there. Accordingly they took their march, fell upon the enemies and got a complete victory. The king, again, ordered his armies to attack the enemies at Chandangiri. The Bargohāin Dāngariā proceeded to Chandangiri and commenced fighting. The Chutiās rolled down large blocks of stones. Our army threw aside their spears and other weapons and retreated. Then the two prince-brothers, the Bargohāin and all others asked the Deodhāis, to examine the legs of fowls. The calculation appeared favourable. The king ordered Thāomung Shenba, and Thāomung Klingkhām to climb up the hill Chandangiri and surround the enemies. They ascended the hill and arrived at the city on the hill Chandangiri but they could not make their way further. They came down bringing with them some boys and old men whom they could get hold of. Chāolung Shulung stopped at Bānphi (Deyaliagāon). Chaolung Shuklan, the Bargohāin, Thāomung Shenba, and Thāomung Klingkhām came back and joined with the king. The king left Barnagar for Kāngkhām and halted there. He then proceeded upstream the Tilāo and stopped near a high bank wherefrom he could have a view of the Chutiā town. Chāolung Shulung left Bānphi. The heavenly king, coming upstream the Tilāo, stopped at the mouth of the Tikali river. Chāolung Shulung as he proceeded to meet the king who was at Tikalimunkh, was attacked by a body of the Chutiās near the Tilāo. The king rowed back to Kāngkhām and remained there. Thāomung Bangen, Chāo Shenglung and Chāolung Hanan, going downstream the Dibong, defeated the enemies and liberated Chāolung Shulung. They came back and offered the king

the spoils of the battle. Thāomunglung Phrashenmung came out of his town and met the heavenly king. Then the king, Shuhummung left Thāomunglung Phrashenmung and Thāomung Bangen in charge of Sadiya giving them necessary instructions, and returned to his capital. In lākni Kāpcheu (*i.e.* in 1530 A.D.), the heavenly king sent Chāo Shuken, Chāolung Shuleng and Sheng Hanan to bring in Thāomunglung Phrashenmung from Sadiyā. They arrived at Kāng-khām. Thāomung Bangen joined with the two prince-brothers on the way. They, with Thāomung Bangen, advanced on and arrived at the gate of the city. They informed Thāomunglung Phrashenmung of their arrival. Thāomunglung Phrashenmung came out of the city and greeted the princes. Then Sheng Hanan intimated Thāomunglung Phrashenmung the order of the king and directed him to proceed at once to see his Majesty, At this, Thāomung Phrāshenmung ordered his attendants and followers to make necessary preparations. Thāo-munglung and Thāomung Bangen pro-ceeded down to meet the king. Chāo Shuklengmung received Phrashenmung kindly and produced him before the king.

38. [illegible]

38. In lākni Dāpplāo (*i.e.* in 1531 A D.), the heavenly king, Shuhum, des-patched Chāolung, Shuklenmung, Chāo-lung Sāring, Chāo Shukhring, Thāo-munglung Phrāshenlung and Chāo-Shenglung Klangsheng to construct a fort at Mārāngki (Marangi). They then proceeded there, threw up a fort and put up in it. The Kachari king sent his brother, Detchā to attack our men in the fort at Mārāngki. Chāophā Shuklen-mung and Chāolung Sāring rushed out of the fort with all other great men and fell upon the enemies. The Kacharis were defeated, Chāolung Saring killed Detchā, the brother of the Kachari Raja and took possession of some swords, brazen pots and cloths. The news reached the king, Chāopha Shuhum, who despatched Thāomung Katāk to reinforce the fort at Mārāngki. Then the heavenly king and his son, rowing upstream the river Nāmtimā (Dhansiri), arrived at the

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mouth of the Jangtimā (Dayāng) river and assembled all his force there. A fort was constructed there. They then advanced upstream the river and halted on a high sand bank. In the dead of night, a body of our men advanced from the sand bank and set fire to a town of the Kachāris. In the next morning, the heavenly king having left his ships behind, advanced with his armies and arrived at a place called Denggnut. The Kachari Khunbāo (Deka Raja) was putting up in the town. Chāophā Shuhum remained in the rear and sent Chāophā Shukenmung, Chalung Sāring, Chāo Shukhring, Chāolung Shuklan, Chāolung Shuteng and all the high officers to fight with the Kachāris. Thāomung Klingkhām, Sheng Hanan and Shegkungren were despatched on the right hand side to attack the enemies near the Khāmnāmtimā (Sobansiri). All of them marched off quickly and delivered an attack on the enemies. They captured Mentārilung (Barmajīndār). The Bāo (Dekā Raja) of the Kachāris fled away on the back of a horse. Our men chased after him up to the brick town (Itānagar). The Kachāri king, and his brother, the Khunbāo fled to Kākat. The heavenly king, leaving the brick town, came to and halted at Mālipathār. Chāolung Shulung, Thāomung Shenba and Thāomungbānbalam joined with the king. Then the heavenly king ordered his ministers, attendants, soldiers and labourers to assemble together. After this he removed his camp to Lengngut. The Kachāri Raja Detsheng sent his brother with an offer of two hundred rupees to the heavenly king to pray the latter to help the former in regaining his father's dominion which was arrested from him by force by Khuntārā. Detsheng's brother accordingly came to the heavenly king and said, "my brother wishes to offer our sister to your Majesty and come to pay his respect to you if your Majesty be pleased to re-instal him to our ancestral kingdom." At this, the heavenly king sent a Katāki in the company of the brother of the Kachāri Raja with the message that if the Kachāri Raja would give him his sister, one thousand

rupees and an elephant, he might then come to terms.

39. [illegible]

39. Three or four days after the Kachāri Raja with his brother came to the heavenly king taking with them their sister, the sum of rupees demanded and an elephant besides five hundred swords, five hundred cloths, one thousand napkins and one hundred Doolies (Sedans). With these offers, both the brothers greeted the king and said, "We your Majesty's subjects salute thee." Then the heavenly king, putting off a gold ring from his finger, presented it to the Kachāri Raja and said, "We are now friends. You must not quarrel with us any longer and should be straightforward in your action." The heavenly king presented the Kachāri Raja, an elephant named Ploikan, a royal umbrella, a cup, a sword and a saddled horse. The Kachāri Raja was directed to surrender to the heavenly king all the silver daggers, large cannon, gold umbrellas, gold sofas, gold jars, large gold plates, a gold cooking vessel and three of the queens. The Chief queen was to be kept for the Kachāri Raja. The Kachāri Raja promised to make over the things and the queens to the heavenly king. The Kungaris (queens) were stationed in the brick town (Itānagar). After this Rikkhvan ceremony was performed.

40. [illegible]

40. *War with the Musalmans.* One Luipat, a man of the great Ujir, entered the Tilāo. The news reached the heavenly king who immediately despatched Shenglung, Thāomung Shenba and Khunkharā against the enemies. Sheng Hanan was sent to Lakāt with necessary things and money. Thāomung Katak was sent to Burai. All of them took their march accordingly. Both the king and his son with Chāolung Saring, Thāomunglung Phrāshenmung and all others came back to the capital.

41. [illegible]

41. Chāo Shenglung and Thāomung Shenba met the Ujit (the great Ujir) at Temeni. A great battle was fought in which Thāomung Bānbā (Bandungiā Gohāin) was killed. Our men got a complete victory. The Ujit left his fleet and fled away on land on a horse. Chāo Shenlung advanced forward and constructed a fort at Kangariparā, Thāomung Shenba came back to the Capital. Sheng Hanan brought with him a gold umbrella, a silver umbrella, all the guilted articles dedicated to a temple, a silver stool, a gold stool belonging to a Deoghar and the elephant formerly given by the Koch king. He made over all the spoils to the heavenly king at Dihing. Then the heavenly king ordered Thāomung Klengkhām to proceed to and stop at Shāolā (Sala). Sheng Hanan was stationed at Bharali. The king instructed them all to help each other on the event of any one of them being attacked by the enemies. When the Musalmans advanced forward to attack our armies, they joined together as instructed by the heavenly king, for united action. The Musalman Nawab Bitmalik and the great Ujir advanced on and got all the land and naval forces (consisting of one thousand horse and one million men) in order of battle. Our armies, too, kept themselves ready to meet the enemies. The great Ujir and Bitmalik marched on horseback and laid seige on the fort guarded by Shenglung (the Barpātra Gohain). Shenglung sallied out on an elephant named Pāirin and fell upon the enemies. A hot battle was fought in which the tail and the lower part of a leg of the elephant Pāirin were cut off. Thāomungklingkhām and Thāoshangmungbing attacked the enemies by mounting on the elephants, Pāirak and Pāikāi respectively. Shenglung Klangsheng severed Bitmalik with his sword. The other Musalmans fled away. Our armies pursued them up to Khāgarijān. The elephant Pāirin being disabled to proceed forward for his sores, was sent back. Shenlung (the Barpātra) killed great many horses and captured one hundred alive. The king called back Shenglung, Thāomung Klingkhām and Thāomung-

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bing. They came back accordingly and offered the king fifty horses, many guns and cannon and other articles which they got possession of by defeating Bitmalik. The heavenly king offered a girl to Shenglung and rewards to the rest according to their services. The king took back the men put under Sheng Hanan for his not offering the king the spoils which he obtained in the war with the Musalmans. In Lākni Rāingi (*i.e.*, in 1532 A.D.), the heavenly king sent many high officers with Shenglung to construct a fort at Teomeni. They proceeded accordingly to Teomeni and erected a fort there.

42. [illegible]

42. In the month of Dinruk (Bahāg), the king of Bengal (the Musalman Nawab of Bengal) sent an expedition under a General called Turubak (Turbak). Turubak, with thirty elephants, one thousand horses, many guns and cannon and other war weapons took his march and entered in our territory. They made a fort and lived in. Then the heavenly king sent for Chāolung Shulung, Thāomung Klingkhām and Thāomung Blaksheng. All of them came to the king at his call. The king ordered them to go to and reinforce Shenglung. They, then, marched off and joined with Shenglung (Barpātra Rajmantri). The king, again, despatched Chāophā Shuklen, Chāo Sāring, Chāo Shukhring and Thāomung Phrashenmung. All the great men of our king assembled in the fort of Shenglung. The king ordered one Bāolā, a Deodhāi Pundit, to examine the legs of fowls. He found in the calculation as follows: "if the enemies are to attack us by crossing the river, our army is to get victory but on the other hand, if our army is to attack the enemies by crossing the river, we are sure to sustain defeat."

43. [illegible]

43. Now and then, bodies of Musalmans on horse unexpectedly approached our camp and killed a man or two in each attempt with arrows or by gun-shots. In spite ofthe prediction of the Deodhāi Pundit, Chāophā Shuklenmung rushed out of the camp and

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attacked the enemies by crossing the river. The Musalmans were so hard pressed that they ran into the water of the Kapiliganga. Then Turbak sallied out of the fort and attacked our armies with elephants, cavalry, large and splint guns. Our armies being unable to resist the onset, fell back into the river Kapiliganga. Chāophā Shuklengmung made a hair-breadth escape being wounded by the enemies. Thāomung Phrashenmung, Shengkungren, Thāobingshāng, Thāomung Kātkhām, Chāoring Shengkan, and Chāoring Kangmushā were killed in the field of battle. Altogether, eight Generals of eight Hengdāngs (swords) fell dead. Then our army retreated and took shelter under Chāophā Shuhummung in the fort at Shāolā (Salā). Chāophā Shuklengmung had to go to the capital to recruit his health. The heavenly king called in Thāomung Katak and stationed him at Shengmāri. Thāomung Hanan was placed at Shāolā. The king made Chāo-Shenglung (the Naga Barpātra) the Commander-in-Chief of the war, and directed him to repair the walls of the forts. Chāophā Shuhummung, and Chāolung Shairing returned to the capital. Chāolung Shuteng and Chāolung Shuleng were stationed at Barnadi. The Kachāris were given with them to assist them. The Musalmans advanced and encamped at Kaliabar.

44. [illegible]

44. In the month of Dinpet (Ahār) our men pulled down the ships from land to the river Tilāo, fastened them together and proceeded to the river Brahmaputra. There were seven hundred ships on our side. In the month of Dinship (Kāti), the Musalmans advanced to Ghilādhari and halted there.

45. [illegible]

45. In Lākni Mungmāo (*i.e.*, in 1533 A.D.), in the month of Dinching (Aghon) Chāophā Shuklengmung came to Shāolā, Chāolung Shuklen was ordered to go to the mouth of the Burai river, with Chāolung Shuteng and Chāolung Shuleng. They, did accordingly proceed to their destination and encamped there. The Musalmans advanced and pitched their tent near Shāolā. One day, they came

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out of their stockade, surrounded Shāolā and set fire to the houses. Three lines of houses were reduced to ashes. Our men poured down hot water on the Musalmans which scorched their bodies and caused sores. The enemies, then, shot guns to our armies. Our men took shelter in the fort. In the month of Dinshām (Māgh) Thāomung Kelāk and Thāomung Hanan rushed out of the fort and attacked the enemies on a sand bank. A large body of Musalman cavalry charged our army. Our men fought mounting on elephants and could not kill many of the enemies. The enemies opened fire from their large guns and flint guns. Four hundred elephants were on our side. A body of Musalman cavalry chased after Thāomung Katak, who, in order to save his life, plunged into the deep water of the river. A few great men and one Lālārā of our side, were killed. Hanak Hujainkā, as he came back, was attacked by a Musalman soldier. Hanan shot an arrow which struck the head of the soldier. Taking this opportunity Hanan fled away. The Musalmans made a hot pursuit after our army. Our men retreated and took shelter in the fort Shāolā.

46. [illegible]

46. In the month of Dinshi (Falgun), the heavenly king sent Chāolung Sāring to fight with the enemies. The three prince brothers assembled at Burai. In the month of Dinhā (Chaitra), the Musalmans advanced both by land and water, surrounded the fort at Shāolā and besieged it for three nights and three days. Two Musalmans, Nātlung and Taju were in charge of the enemies' ships. One Shangatnāt of the Musalman navy, getting on board a ship, proceeded to the river Tilāo (Lohit) to attack Chāolung Sāring who was in charge of the Burai fort. Chāolung Shuklan, Chāolung Shuteng and Chāo Shuleng had four ships with them. Chāolung Shuklen with two ships, proceeded to attack the enemies on the left flank. Chāolung Shuteng advanced with two ships to charge the enemies from the right hand side. Chāolung Shulung proceeded with fourteen ships to fall upon the enemies in the front.

The three prince brothers marched against the Musalmans. The Musalmans retreated in two ships. Our ships followed them. Our men had with them bows and arrows. The Musalmans assembled together to arrest the progress of our ships. But their efforts were of no avail as our ships were sailed beyond their gun-shot. Our armies entered into the enemies' fort and took possession of a ship and twelve men. The enemies could not be overtaken even with boats. When the Musalmans sailed away beyond our reach, our men came back to Shāolā. A Musalman named Taju laid siege on the fort at Shāolā with a number of ships. Chāophā Shuklenmung and Chāo-Shenglung with some high officers were sent by water in ships to re-inforce the three prince brothers. All of them attacked the Musalmans at Duimunihilā and took possession of a large ship and a gun. The Musalman general, Shangat, was killed. Two thousand and five hundred Musalman soldiers fell dead in the field of battle. Chāo Shuklenmung, Thāomung Katak and Sheng Hanan with other high officers marched in ships to surround the enemies. They overtook the enemies and attacked them. Our army defeated the enemies and obtained possession of twenty small ships and a horse.

47. In the next morning, one Hashankhā with a body of Musalmans arrived. He had six elephants, one hundred horses and a thousand soldiers with him. He reinforced Turbak. In the month of Dinchit (Jaistha), the Musalmans proceeded downward and stopped at the mouth of the Dikrai river. Then our armies assembled together. A body of our men pursued the enemies and surrounded them at the mouth of the Dikrai. Chāophā Shuhum, marched down and halted at Duimunihilā. The king sent Shenglung (Barpātra) to fight with the Musalmans. Our army remained at Dikrāimukh for two months and a half. They, then, left the place and joined with the king by coming on land. The whole body of our men-at-arms put up in the fort. In the next morning, the

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heavenly king ordered Chāo-Shenglung, Thāomung Shenba, Thāomung Katak, Chāophā Shuklenmung and Chāolung Sāring to erect a fort adjacent to that of the Musalmans. They, accordingly, proceeded to the place and constructed a fort. The Musalmans left their fort. A body of Musalman cavalry attacked our army with guns. Our army retreated. Chāo-Shenglung retreated on the elephant, Pāikhrang, Thāomung Shenba on Pāikalik and Chāoring Bunlāi on Pāishu. Chāophā Shuklen, Chāolung Shuteng and Chalung Shuleng rushed out of the fort but being overtaken by fear, they re-entered it. One Bharat Simha on a female elephant and a Koch Katoāl on a she-buffalo rushed to fall upon our army. Three of our Saikiās, seeing them approach, mounted on elephants and commanded, with open sword, our men to halt. Thāomung Katak and Tāimungklāng surrounded the enemies from right hand. The Musalmans got into their ships and retreated. Our men made a hot pursuit after them. Sheng Hanan, Thāomung Dāopimren and one Jaypat chased after the enemies up to the Dikrāi river. The whole body of our men arrived at the side of the Tikārai river (Dikrāi river). Chāopha with Chāolung Shuteng, Chāolung Shuleng and the whole body of men-at-arms halted for the night in the fort there.

48. [illegible]

48. In the next morning, the heavenly king despatched Tāimunglung to surround the enemies from the rear. Tāimungklang was sent to charge the enemies in the front. Seeing this, the Musalmans left the fort. Our army pursued the enemies, making a general massacre. When the Musalmans saw that their soldiers had been killed in great number, they halted near a boggy place. The Musalmans retreated again on elephants. Our Chāoringbun mounting on an elephant, Pāishu, attacked the enemies. The Musalmans were routed. Many of the Musalmans plunged into the bog and the rest fled away. Then our men came to a field and killed some elephants which were in a lake or bheel called

Pāntuā. The elephant keepers were speared to death. Chaolung Shuleng, Chāorupākrak and Ātikungat surrounded the enemies with elephants. Then Turbak and Tashunbān attacked our forces with a body of horse. Our soldiers killed a great many horses by shooting arrows. The Musalmans fled away and arrived at the side of the Bharali river. Our soldiers seized Hushānkhāng and killed him with a stroke of a dagger. The following things were obtained from the Musalmans as spoils of war: twenty-eight elephants, eight hundred and fifty horses, a great number of big and small guns and cannon, a box full of gold and eighty bags of silver coins. Chāophā Shuklenmung, Chāolung Saring and all others came back and offered the spoils to Chāophā Shuhum at Duimunihilā. The king divided the elephants and the horses amongst his nobles according to their positions. The heavenly king returned in an auspicious day to his capital at Dihing. There the king performed the ceremony, called Rik-Khanmungkhanbān (a ceremony in which, Lengdan, the Lord of heaven is worshipped by offering sacrifices to grant long life and prosperity to the king and the country).

49. In the month of Dinshipshang (Kartik) the king proceeded to Garhgaon and offered oblations to the dead and sacrifices to the gods. The heads of Turubak and Hushankhang were entombed on the hill (Charāideu). In Lākni Plekshi (*i.e.*, in 1534 A.D.), in the month of Dinching (Āghon) Chāophā Shuhum sent Chāolung Shuleng, Thāomungshenba and Thāomung Blakshengmung to remain in Namruk. In the meantime, a pestilence broke out among the cattles, which took away a great number from the month of Dinhā (Chaitra), to the month of Dinchit (Jaistha).

50. In Lākni Kātsheu (*i.e.*, in 1535 A.D.), the Khānjangiā Gohāin sent a letter to the heavenly king, Chāopha Shuhum, stating that the Nagas of the villages, Mālān, Pāngkhā, Khāokha, Luknā and Taru of lower regions and of

the villages, Pāhuk, Khāmteng, Shiteng and Shireng of the higher regions were joining together to attack him, and that he would not be in a position to remain there and most probably he would be compelled to leave the place. Thus informed, Chāophā Shuhum sent Chāolung Shuteng, Thāomungkhru and Shangkungren in the company of Chāolung Shuleng against the Nagas of Jākhāng. Shenglung was directed to proceed against the Nagas of the villages, Phākāi, Tāshiteng, and Shireng. Chāolung Shuteng arrived in Nāmruk. Chāolung Shuleng, Thāomungshenba and Thāoblankshenmung with all others encamped in Nāmruk. Our men fought with the Nagas of Jakhāng and defeated them. Chāolung Shuteng being ill came back. The king despatched Chāolung Shuleng with other high officers against the Nagas of the villages, Luknā, Tāru, Pāngkā, Mālān and Pāngpāngtā. Accordingly, they entered into the above mentioned Naga villages and routed the Nagas. The Khānjangiā Gohāin offered a princely elephant to Chāolung Shuklenmung. Chāolung Shuleng was in the village Pāngkā. Therefrom he came to Khānjang. The Khanjangiā Gohāin brought eight horses and some gauze cloth and offered them to Chāophā Shuhum. Chāophā Shuhum proceeded to Mungjang from Charāideu. The Mungjangiās fled to Mungphā whence they entered into an unsurmountable part of the hill. Then Chāolung Shuleng and other officers sent a Kataki to induce the Mungjangiās to come to them. The Kataki induced them to come to Khāmjāng and submit to the king. After this, Shuleng with the officers left Khāmjāng and paid homage to Chāopha Shuhummung by offering one hundred methons (a species of wild cows).

51. In Lākni Khutshingā (*i.e.*, in 1536 A.D.) the heavenly king despatched an army against the Tāblungiā Nagas. Chāophā Shuklenmung, Chāolung Shuleng, Thāomunglungchankhām and Thāo-

[illegible]

mung Shenba were sent to Jāktung. Chāophā Shuhum and Thāomung Katak stopped at Khāngjā. Chāolung Sāring and Chāo Shukring were sent to remain in the Nāmchangiā Naga village. The Nagas of the villages, Jākteng, Shangnān, Jenphan and Shānchāi joined together and in a body, entered the village of the Tāblungiā Nagas. Chāo Shuklenmung retreated with his force in the night time leaving four large guns there. Chāophā Shuhum, Chāolung Sāring, and Chāo Shukhring also came back. Chāophā Shuhum came to and halted at Barnagar. The Nagas made peace by offering the large guns.

52. [illegible]

52. The heavenly king came to Mungklāng (Dihing). There he heard of Kachāri rising. He made Chāolung Shuleng the Commander-in-Chief of the army. Chāolung Shuleng, Thāomungkatak, Sheng Hanan; Shengkungren and Tāimungklāng were sent with an army against Khundet, the Kachāri Raja. They marched accordingly and arrived at Mārāngki. From Mārāngki proceeded to and stopped at Hāmdoi. Chāophā Shuhum came to and halted at Mārāngki. Chāophā Shuklenmung, Thāomunglung Chankhām and Tāimunglung advanced on and joined with the king. Chāo-Shenglung left Nagā's war and joined with the king. Chāo-Shenglung and Thāomunglung were sent to assist Chāo-Shuteng and Chāolung Shuleng in the war. Both the prince brothers and Shenglung proceeded on and halted in the fort in the village Bānphu. Thāomunglung Chankhām, Thāomung Katak, and Shengdāng Mungklang were sent by the Daiyāng river on the right hand side. Sheng Hanan, Klanggnat, Joypati, Lashāi Tamuli and Chāo-Shāngrāi were sent on the left hand side. They advanced upstream the river. Thāomung Nānglāo and Klangrat advanced in ships and besieged the Kachari garrison in the fort. As our army approached, three of the Kachāris came out of their fort on horse

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and shouted to our men to go near to the sand bank to take four horses and two thousand rupees which they had brought to offer to the king. After this when the Kachāris observed that our ships were not coming to the shore, they commenced firing large guns. At this our army got in order of battle. The Kachāri Raja retreated. Three of our men were killed. Thāomunglung Chankhām and Thāomung Katak, with their army, attacked the enemies and took their station in the village, Bānphu. Some of our soldiers, being wounded, came to and informed both the prince brothers and Shenglung of the matter. Having heard the news, Chāolung Shuteng, Chāolung Shuleng and Shenglung marched against the Kachāris and joined with our army there. When Shuleng and others arrived in the field of battle, the Kachāris took to their heels. Our men pursued the enemies and killed a great number of them. As our army returned to Langtāp leaving the pursuit, they captured a Kachāri named Tirat and asked him where the Kachāri Raja was then. He replied that the Kachāri Raja was in the fort on the hill Daimāri and there he was fastening together the ships in the water of the Khāmdām river and was making arrangement to come across. Then our army proceeded upstream the river Nāmtimā and came almost to the proximity of the place. The Kachāri Raja left the fort and came to Lengngut. From Lengngut he returned to his capital. Our army chased after the enemies and came to the town, Dinchi (Itānagar).

53. [illegible]

53. Khundet left the town, came to and halted at Jangmarā. Chāophā Shuklenmung arrived. All the prince brothers and the high officers advanced and came to the town, Jangmarā. They found the town deserted. They could only find there the three Kuaris (queens) and the mother of the Kachāri king. They examined the city very carefully but no other person could be seen. The mother of the Kachāri Raja was speared to death. Then our men found out the Kachāri Raja and cut his head. After this, the officers came back with

[illegible]

their army and made over to the heavenly king, a gold umbrella, a silver umbrella, a gold sofa, a silver sofa and a considerable quantity of silver and gold at Kuhiārbāri. The heavenly king returned to the capital with his sons and all other officers and men. He performed the ceremony, Medām Mephi (a ceremony in which oblations are offered to the dead and sacrifices to the gods). In the month of Dinchit (Jaistha), the head of Detchung was put into grave on Charāideu by the side of Turbak's tomb.

54. [illegible]

54. In Lākni Rungmut (*i.e.*, in 1537 A.D.), in the month of Dinching (Aghon), Shishu and Bishu, coming from the hill, Shikanā, offered Chāophā Shuhummung two horses, one white and the other gray, a pictured girdle, a large spotted fly-brush, twenty white fly-brushes, a long set of pearl and a bead of coral. Making offer of these things, they humbly spoke the following to the heavenly king: "we, your slaves, pray your Majesty to help us in time of difficulty. If you assist us when we are pressed hard, we your slaves, promise to pay you annual tributes." Chāophā Shuhummung offered them some cows and buffaloes and ordered some men to accompany them. Chāopha Shuhum sent Shenglung to govern the Kachāri country. Thāomung Katak, Thāomung Mungkhru, Thāomung Shenba, Chāolung Shuleng and Chāolung Shukhan were given in the company of Shenglung.

55. [illegible]

55. Chāophā Shuhum offered a girl of Lānmakhru family, named Khukdāng to the Raja of Keshe (Manipur). The Raja Chāomen, sent the Katakis Khrungdengkāng and Nanangpālām with a princess as a return offer to the king, Shuhumphā. Chāophā Shuhum informed his three queens of the matter. They did not like it. The princess was received with honour. One thousand

[illegible]

56. [illegible]

elephants with howdās on, a large quantity of silver and gold and many other things were sent with the princess. On their return, the Katakis were given fifteen horses, two elephant pads, a quantity of gold and a letter.

56. In the month of Dinruk (Baisakh), the king and the Jubarāj (Shuklenmung) amused themselves in cock-fighting. In the month of Dinchit (Jaistha), the heavenly king had high words with his son, the Jubarāj. Shuklenmung proceeded to Garhgaon. In Lākni Tāoshān (*i.e.*, in 1538 A.D.), Chāopha Shuhummung called in Chao-Shukhring and after having had a consultation, sent him to bring back Chāopha Shuklenmung and Thāomunglung (Bargohāin). Chāophā Shuklenmung said that Chāolung Shuleng should come to take him. Then Chāo Shuhumphā sent Chāolung Shuleng. Chāolung Shuleng met Thāomunglung. After having had a talk with Thāomunglung, Chāolung Shuleng came back. In the month of Dinshām (Māgh), the heavenly king proceeded to Bakathā and sent one Deoghariā Deodhāi Pandit to bring in the mother of Shuklen. When the queen arrived, the king made her take an oath of fidelity in the name of the gods by plunging her hand in holy water. Chāophā Shuhummung returned to Dihing. The mother of Garhgayān Raja (Shuklenmung) came back to Charāideu. Shuklenmung being infuriated with rage, formed a plot to kill the king in the night time. He bribed money and horses to some of the conspirators. They came to the gate of the city but being afraid had to return. A Kachāri, in disguise, could manage to enter into the city. He kept a knife concealed in his body and stealthily entering into the king's sleeping room in the dead of night plunged it into the heart of the king. Chāopha Shuhum expired. The Kachāri was caught and executed. In Lākni Karāo (*i.e.*, in 1539 A.D.), in the month of Dinshām (Māgh) Chāopha Shuhum met his death. He ruled the country for forty-three years.

CHĀOPHĀ SHUKLENMUNG ALIAS GURHGAYAN RAJA.

57. [illegible]

57. Chāophā Shuklenmung made himself king. In Lakni Kapmit (*i.e.*, in 1540 A.D.) Chāophā Shuklenmung fell ill. He proceeded to Tāimung and stopped there. In Lākni Dāpkeu (*i.e.*, in 1541 A.D.) Chāophā Shuklenmung proceeded to the Kachāri country. On his return, he named Chāolung Shutāmā as Chāolung Tāmā. In Lākni Raicheu (*i.e.*, in 1542 A.D.), the heavenly king sent Chāo Shukhring to Saring to replace Chāolung Saring and named him Chāolung Lānchāng. The heavenly king made Saring Raja, Tipam Raja, Namrupia Raja Saring Raja and Tipam Raja Nāmrupiā Raja. The heavenly king proceeded towards the Kachāri country. When he arrived at Dāukā, he heard the news of the death of his mother. He then returned to the capital. Chāolung Shuleng was sent to the Kachāri country. Chāolung Shuleng proceeded to and arrived in the Kachāri country. He erected a fort near the river Tilāo (Lohit). The Bara Bhuiyās paid their homage to the heavenly king on the side of the Kapili river. Then the king came to the Kachāri country and therefrom he made a land march. He arrived in Saring where the people at large welcomed him with great rejoicings. From Saring, the king came to the capital.

58. [illegible]

58. In the month of Dinuk (Baisakh) the Chutiās fell upon Hanan near the Desang river and killed him. They carried away his wife and son. Chāolung Timā devastated the Chutiā territory as a reprisal for the Lāknis, Mungplāo and Plekngi (*i.e.*, from 1543 to 1544 A.D). The heavenly king, then, called back Chāolung Timā. Chāolung Shuleng was made governor of Kachari country. In Lākni Kātmāo (*i.e.*, in 1545 A.D.) Chāopha Shuklenmung showered great favour upon Chāolung Shuleng.

59. [illegible]

59. In Lākni Khutshi (*i.e.*, in 1546 A.D.) the Koches invaded our country. Thāomunglung (the Bargohāin) was not

in favour of fighting with the Koches. Thāomung Bānlung Dāopem (Dāopem Banlungiā Gohain) paying no heed to the word of the Bargohain marched to the Tikārāi (Dikrāi) river to fight with the enemies. Our men crossed the Tikārāi twice and attacked the enemies but were repulsed. The Bargohāin joined with our force. The Koches landed from their ships and discharged a great many arrows, some of which struck Thāomung Nānglāo and his elephant. Thāomung Nānglāo tumbled down. Thāomung Khenteu (Bhatialiā Gohāin) mounting on an elephant reached the place and picked up his brother Thāomung Nānglāo. The enemies in a body attacked our army and cut a great many persons. Our men being unable to resist the attack took to their heels. Thāomung Bānlung's elephant, Pāirin and Shengkungren with his elephant were killed. Luk Hanan died fighting on his horse. Thāomungdoi (Parbatiā Gohāin) fled on an elephant leaving the fort, and entered into a forest. One Daikhru fled away from the field of battle, leaving his horse. Our armies were dispersed. They retreated to Karangā whence they proceeded by the Tilāo and halted at Kaliābar. Langidām Neog of Guimela family and Thāomung Bānlung shot arrows to the enemies from ships. But our bow-men left the place and fled away being pursued by the enemies. In the next morning our armies reached Shāolā. The enemies advanced and overtook our armies at Shāolā. A great battle was fought there. Thāomung Khenteu, Thāomung Shenba, Thāomung Blak-Shengmung, Thāomung Nāngnāo, Thaomung Nābin, Thāomung Nānglāo, Thāomung Saring, Chāoshāmkhring, Chāoring, Pensharing, Shāngkhām, Pāilāng Chāoring and the Phukinmungs (Rājkhowas), altogether the chiefs of twenty swords joined in the battle. Thāomung could not get better with the enemies. The Koches, however, began to waver, being attacked with elephants. Some of them entered into forest, some into ships and nine fell dead in the field. The Koches proceeded to the Tilāo. Thāomunglung Lakkanru proceeded on and joined with Thāomung in the town

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of Khāmrāp. Chāolung Shuleng riding on a horse remained at Námklāng in order of battle. Thāomunglung, Chāo Shenlung Klangsheng stopped at Jabakā. The king ordered all to assemble at the place.

60. [illegible]

60. In Lākni Rungsheu (*i.e.*, in 1547 A.D.) the Koches erected a fort at Naranpur and stopped therein. Chāophā Shuklenmung ordered all to leave the fort and march against the enemies. Chāolung Shuleng and Chāoringlung was directed to proceed straight, Chāo-Shenglung to the right hand side and Chāolung Shuteng and Thāomunglung to the left. The heavenly king with Chāophrangmung (Buragohāin) wished to follow them in the centre. Chāolung Lānchang was placed in charge of the ships. The King, then marched on with his officers and men and arrived at the fort Pichalā. The Koches made an attack on our force. Our men remained firm and made a counter-attack. The Koches could not resist our onslaught and retreated. The king despatched Shuleng, Chāo-Shenglung and all others to surround the enemies. Our men accordingly advanced and surrounded the Koches. The enemies were pressed hard to the middle of the water of the river. Both the brothers of the king and Chāo-Shenglung surrounded the enemies and massacred them. Our men obtained possession of two horses. The heavenly king with his whole force came back. He performed the Rikkhan ceremony.

61. [illegible]

61. In Lākni Tāo-Shingā (*i.e.*, in 1548 A.D.) a violent earth-quake took place. Pebbles, sand and ashes came out bursting the surface of the earth. In Lākni Kāmut (*i.e.*, in 1549 A.D.) the king fell ill

in the capital. The Nagas of the village, Bānchāng attacked the Nagas of Bānphā. The Nagas of Bānphā being unable to hold their ground sent Katakis to the heavenly king with an offer of some methons, buffaloes and hunting dogs to request his help. The heavenly king, then, ordered Chāo-Phuphrang (Burāgohāin) to march against the Nagas of Bānchāng. The king proceeded to the village Bānrui. Chāolāngchāng was ordered to go to and remain in charge of Mahang. Chāo-Phuphrang fought with the Nagas of Bānchāng and defeated them. He captured and brought with him the Naga Khunbāo, Chāokingpung. He got twenty buffaloes, nine methons and a large coral bead as spoils of war and produced the Naga Khunbāo and the spoils before the king.

62. In Lākni Kāpshān (*i.e.*, in 1550 A.D.) in the month of Dinkām (Puh) Chāo-Lāng-Chāng died. In the month of Dinship (Bhādra) Chāolung Shulēng breathed his last. In the same year, Chāolung Timā, Chāoshāiham and Māibān died. In Lākni Daprāo (*i.e.*, in 1551 A.D.) Chāophā Shuklenmung fell seriously ill. In Lākni Rāimit (*i.e.*, in 1552 A.D.) Chāophā Shuklenmung died. He ruled the country for full fourteen years.

CHĀOPHĀ SHUKHĀM *ALIAS* KHORĀ RAJA.

63. Chāophā Shukhām succeeded the throne. In Lākni Mungkeu (*i.e.*, in 1553 A.D.) the princes, Chāo-Shupan, Chāo-Shāmchu, Chāo-Lukchai, Chāo-Chip, Chāo-Shāmlāo, Chāo-Ngipam and Chāo-U, and Lapet, son of Shenglung and Lashampeng, son of Shenba rebelled against the king. They were captured and confined. Thāomung Chankhām prayed the king to show them mercy. The king accordingly pardoned them.

64. In Lākni Kātplāo (*i.e.*, in 1555 A.D.) the heavenly king sent Chāolung Sāring, Thāomunglung and Chāo-Phuphrang with an army against the Nagas of Hātikhok. They marched accordingly and stopped on the right side of Nāmtit.

[illegible]

Chāo-Phuphrang (Buragohāin) advanced on a female elephant called Pāikhrāi. The king called back Chaongudām, Chāo-Kankhām and the two brothers of the king. Then Chāolung Sāring (Sāring Raja), Thāomunglung (Bargohain) and other high officers advanced with their forces towards Iton. The Hātikhokiā Nagas fled away leaving their wives and children behind. They retreated by the Tilāo (Lohit river). The Itonias left their village and entered into Pāpuk. Chāolung Sāring, Thāomunglung and all others advanced on and approached Pāpuk. The Papukiās also left their abode and entered into Khāmteng. Our army chased after them and arrived at Khāmteng. The Khamtengiās fled away at the approach of our army. Our men got one hundred methons (wild cows) there. Thāomunglung, being ill, came back from Khāmteng. The Nagas of Iton, Pāpuk and Khāmteng joined together and assaulted Thāomunglung on the hill Tādaibungmung and killed the men who carried Thāomunglung. Thāomunglung was made a captive. Chāo Shubān and Chāo-Shāmchu, the two princes, advanced with their armies and fought with the Nagas on Tādaibungmung hill. The Nagas of Iton, Pāpuk and Khāmteng were completely routed. They took to their heels. Thāomunglung was made free and conveyed on an elephant.

65. [illegible]

65. In Lākni Rungmāo (*i.e.*, in 1557 A.D.) Chāo-Shenglung Klangsheng and Chāo-Phuphrang (the Barpatra Gohāin and the Burāgohāin) died. In Lākni Tāoshi (*i.e.*, in 1558 A.D.) Chāo-Shāngdrāi (Bāhbariā Gohāin) was made Chāo-Phuphrang (Buragohain) in place of the deceased one. He was named Chāo-Khek. Chāophā Shukhām desired to make Chāo-Kankhām, Chāo-Shāngrāi. But Chāo-Kankhām expressed his unwillingness to accept the offer. The king made his (Chāo-Kankham's) brother Chāo-Shāngrāi.

66. [illegible]

66. In Lākni **Kāsheu** (*i.e.*, in **1559** A.D.) seven Kuars (princes) with **all** other members in their family **rebelled** against the king. Lāshāmpeng, the son

[illegible]

67. [illegible]

68. [illegible]

of Shenba and Lapet, the son of Shenglung also joined with them. They were put to death by order of the heavenly king.

67. In Lākni Kāhshingā (*i.e.*, in 1560 A.D.) the grandson of Pratap Rai invaded our country. One Shālu Bhuiyan joined with him. Both of them coming upstream the Brahmaputra, halted at the mouth of the Dikhau river. Hearing this, the king sent Thāomunglung Chankhām, Chāo-Phuphrang and Chāo-Shenglung with an army against the enemies. They marched accordingly and attacked the enemies at Dikhaumukh. Our army defeated and vanquished them. One Tāokan and one Chāonangkap, a son of a Deodhai Pandit were put to death for their letting fall the long cloak of the king on the way. In the month of Dincipit (Āhin), the king despatched Chāomankhām and Shengdang with a large number of persons to construct a fort at Bukā and stop there. In Lākni Dāpmut (*i.e.*, in 1561 A.D.) Chāophā Shukhām directed Chāo-Phuphrang to proceed to Bukā and remain in the fort there. In the same year, the king transferred all who were at Bukā to Shāolā. In the month of Dinshām (Māgh), the king ordered prince Chāotu to go to and remain at Shāola. Thāomunglung and other officers were also allowed to stay there. The heavenly king sent an elephant, an umbrella, a bān (a cup), a sword, a gun, a silver stand and a Belā (a water pot) to Chāotu with other things. The heavenly king ordered Chāo-Shāngrāi to proceed to Shāolā at the head of a body of men including Marintan Hātimuriā. Chāo Phuphrang (the Buragohāin) proceeded to Shāolā, taking with him an elephant, an umbrella, a cup, a sword, a gun, a silver stand and a silver water pot. Bakatiāl Hātimuriās and Mariātan Hātimuria were given in his company.

68. In Lākni Rāishān (*i.e.*, in 1562 A.D.), Bukutumlung and Tipu entered

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into our country and arrived at Shāolā. Thence they came to Mākālāng. They then, proceeded upstream the river Tilāo and arrived at Dikhaumukh. Chāophā Shukhām, Chāolung Sāring, Thāomunglung Chankhām, Chāo Phuphrang, Chāo-Shenglung Klangjān, and others assembled together and proceeded to Dikhaumukh to meet the enemies. Our army marched downwards in ships. The enemies advanced upstream the Tilāo and coming down in the night time, fired guns to our men. Some of our men were shot dead. They (the enemies), then, proceeded down and halted at the mouth of the river, Handiā. Chāolung Sāring, Thāomunglung Chankhām. Chāo-Phuphrang, Chāo-Sheng Klangjān, Thāomung Chāo-Sheng and all others advanced forward and fought with the enemies at the mouth of the river Handiā. Chāongushang, Chāo-Khāmpāt, Chāoring Pikshāi and Lapet Thāomung fell dead in the field of battle. Lānshenkhām was captured alive.

69. [illegible]

69. In Lākni Mungrāo (*i.e.*, in 1563 A.D.) in the month of Dinshām (Māgh), the Koch king invaded our country and coming upstream the river Tilāo, prepared a fort in front of the Dikhau river on the other side of the Tilāo. Chāolung Sāring, Chāo Phuphrang Ikhek, Chāotu, Chāo-Shenglung Klangjān and Shengdāng Khāmshen with many others marched against the Koches and constructed a fort in front of the enemies' one on the opposite side. The king made Chāoring Ikhring, the commander-in-chief of the war and ordered him to remain in the fort at the mouth of the river Nāmjin (Sessa). Chāotung Tipām (Tipām Raja) was also ordered to remain in the fort at the mouth of the Sessa with Chāoring Ikhring. Then in the month of Dinruk (Baisākh), the enemies devastated the province Marangki. Chāolung Sāring, Chāo-Phuphrang, Chāo-Shenglung Klangjān, Shengdāng Khamshen and others consulted together and sent Phrangkhān, son of Lāngidām, Lāshāilun and Langikhen, these three persons, as Katakis to the Koch king to sue for peace and friendship. The Koch king sent Rati-

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kant, a good man, with our Katakis with the following words to the heavenly king:—"We are in friendly terms from a long time. We are descendants of gods as our forefathers were sons of gods. We are living as brothers. In the ancient time, a girl was offered to us by the king of Assam. Our this friendship should exist to our descendants. It is not proper to be in hostility. So the king of the east should arrange to settle the affairs in such a way so that both the countries may enjoy peace and prosperity." The Koch Kataki delivered the words of the Koch king to our heavenly king. Chāopha Shukhām sent two elephants to the Koch king, one of which was harnessed with a howdah. The Koch king offered in return, an elephant, four horses and a gold howdah. The peace was confirmed and the countries remain in friendship. Our army left the place. The Koch king proceeded down by the river Tilāo. The heavenly king came back to the capital and offered sacrifices to the gods and the dead.

70. [illegible]

70. In the month of Dinchit (Jaistha), the Koch king sent an expedition under one Tipu to invade our country. Tipu advanced accordingly and arrived in Dihing. There he made a stockade and halted with his men. The country was devastated. The news reached our garrison stationed in the fort at Dihing. They deserted the fort and entered in Abhoipur. Chāo-Shenglung Klangjan and Chāokhām also retreated on the very day. The Koches assembled together and advanced in ships. Chāolung Sāring, Chāo Phuphrang Ikhek, Chāotu, Chāo-Shenglung Klangjān, Shengdāng and Khāmshen, consulting together sent one Lāshāikhring, the son of Mungkhru to the Koch king with an elephant, a sword and a gun. Chāophā Shukhām wished to leave the city with all the officers and men and consulted the Dāngariās. Then necessary preparations were made to desert the city. The

Ghorā-Chowās advised our men not to go away. The enemies made efforts to enter into the fort. The news reached our men. Then our army left the fort in the dead of night and entered into the interior part of the country. Chāophā Shukhām with all his officers and men retreated to Nāmchin where he stopped a night. He ordered his men to take their meal.

71. The heavenly king, then, entered into Naga hill and remained at Klangdoi hill for three months. The Koch king entered into our country and stopped in Mājuli. Chāophā Shukhām ordered Chāo-Phuphrang Ikhek to go to the Koch king to negotiate peace with an offer of two gold vessels, two silver vessels and a large silver jar. Chāo Ikhek came to the Koch king who was in Mājuli and offered him those things. The Koch king said to Chāophrang Ikhak, "you better tell the king of the east that he must send me your son, the son of Thāomunglung, the son of Shengdāng and the son of Khāmsheng to me and I shall go back to my country leaving all here." In the month of Dinkāo (Sravan), the Koch king proceeded downstream the Tilāo and encamped on a high piece of land near the river. The heavenly king gave one Ahu, a son of Nānglāo; one Chit, a son of Chaophrang; one Lashāmshu, a son of Shenglung; one Lāku, a son of Khreorat and a son of Khāmshen in charge of Chāo-Phuphrang to offer them to the Koch king. They were collected together and sent in ships downstream the river Tilāo. The son of Khāmshen being young, was sent back. Then Chāopet, the son of Thāomunglung went to and halted at Tiru.

72. Chāoshāo Nangbu, the wife of Thāomunglung said to Thāomunglung, "I won't allow my son to be sent to Koch country. Tell the king what he

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and the ministers are when they have yielded to the enemies. Why should he reign when he is unable to save his subjects from the enemies." Further she said to the Thāomunglung, "let me have your head dress, girdle, belt and sword. Though I am a female, I shall fight with the Koch king and let him know how a female can fight with the male." Thāomunglung said to the king that he would give his son for the welfare of our country. At this, the wife of Thāomunglung exclaimed, "Who can give my son. If the course of the Dikhau river can be diverted upwards to the hill by putting a dam across, then my son may be given." Chāophā Shukhām was very much displeased to hear of this. He gave up the idea of sending Thāomunglung's son. He wished to send Chāo Shungām. Chāophā Shungām was sent for. The heavenly king sent Chāoklangkhām to inform the matter to Chāo Shungām. He went there and said to Chāo-Shungām, "you are to go in place of other. You should come and go for the welfare of your country." In that year, all the tributes were offered to the Koch king. In the month of Dinkāo (Sravan), the Koch king returned to his country. Then Chāolung Sāring and Chāophrang Ikhek came back giving Chāo Shungām in charge of one Jusannat Khān.

73. [illegible]

73. Bāmun Ujutlung, Tapashi Lahkat and Malāmui Lahkat were sent to govern the provinces near the river Tilāo. Chāophā Shukhām came back to the capital and put the country in order. In Lākni, Plekmit (*i.e.*, in 1564 A.D.) in the month of Dinching (Aghon), the king put to death Chāolung Pāngrāo. In the same year, the Koch king sent back Chāo Shungām with many other persons. In the very year, Chāo-Khankhām and Chāotu were sent to seize the body of a Nakā Chief named Lāshaw.

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Chāo Ibakhām and Chāongiplung, the two princes offended the king and took shelter under the protection of Bāmun Ujutlung. Chāopha Shukhām gave Chāo-Kankhām the rule of the upper part of the country. Thāomung Bangen was ordered to remain at Tiphu. Then Chāo-Phrangmung Ikhek offended the king. The heavenly king, Chāophā Shukhām said to Ikhek in presence of all that he should give up his office and that the king would not allow him to continue in his post any longer. The king called in Chāo-Kankhām to the capital and spoke to him thus, "I, the king, would not allow Ikhek in his office. Come Kankhām, I wish to install you to the post occupied by your father and grand-father." Kankhām approached the king and paid his homage. He was then made Chāophrang (Burāgohāin). Kan-khām was offered guns, bows and Government of the provinces which his forefathers governed. In Lākni Kātkeu (i.e. in 1565 A.D.) in the month of Dinshipshang (Kāti), Mālāmui Lahkat plotted against Chāopha Shukhām. The heavenly king directed Bāmunlung, Tap-ashi Lahkat and Lāishek, a son of one Chāng to capture Mālāmui. In the month of Dinching (Aghon) Chāophā Shukhām sent Thāomunglung (Bar-gohāin), Chāo Phrangmung (Burāgohāin), Chāo-Sheglung (the Barpatra Gohāin) and some other officers to construct a bund at Sinā. One Langu Gohāin was made Neogphukan over all.

74. [illegible]

74. In the month of Dinshām (Māgh), the Chutias entering into Namruk and Kheram plundered the people of the places. Chāolung Tipam was sent against them. Chāolung Tipām, with his men, met the enemies. A struggle ensued. Three of the arrows discharged by the enemies, struck the elephant of Chāolung Tipām. Chāolung Tipām retreated crossing the Sessa river. In

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the month of Dinshām (Māgh), the Dhekeri Raja, Pamān, invaded our country. Chāo-Shukhām sent Chāolung Shuleng and Thāomung Chankhām to remain at Dikhaumukh. Chāo-Phrangmung, Chāotu, Chāo-Shenglung, Thāomung Bangen and many other officers with their army attacked the enemies at Murabhagā, crossing the river, Tilāo. A great number of the enemies fell dead in the battle and many ran away. The Dhekeri Raja left the fort on an elephant and afterwards fled away leaving the elephant. Our men obtained possession of eighty umbrellas, a howdah, two gilted swords, a knife with gilted handles, a silver stand, a silver jar, and a silver box on the back of an elephant. Then our men chased after the Dhekeri Raja. The Dhekeri Raja fled away on a horse in order to reach his ship. He left the horse, got in his ship and steered downward. Our men obtained possession of a large number of elephants, horses and guns of the enemies, which they left behind when they fled away.

75. [illegible]

75. In the month of Dinshi (Magh), the heavenly king despatched Thāomunglung, Chāophrangmung, Chāotu, Chāo-Shenglung, Thāomung Bangen and many others with an army against Bhela Raja. They proceeded accordingly, fought with Bhela Raja and captured him. In the month of Dinkāo (Sravan), one Tipu invaded our country. In the month of Dinshipit (Ahin), he advanced upstream the river Tilāo and halted on its bank. In Lākni, Khutcheu (*i.e.*, in 1566 A.D.) in the month of Dinshipshang (Kāti) Chāophā Shukhām with the high officers marched against Tipu and attacked him near the river Tilāo. A great number of men on the side of Tipu was killed and many fled away. Tipu also left the field of battle. One Mahan was captured alive. Our men obtained many ships guns and other things as spoils of war.

76. [illegible]

76. Lākni Rungplāo and Tāong (1567-1568 A.D.) passed without any important event. In Lākni, Kamāo (*i.e.* in 1569 A.D.) the heavenly king sent Chāophrangmung, Chāotu Chāo-Sheng

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lung, Thāomung Bangen, and others against one Phushentā. A battle was fought in which our Lāngenkāi was killed. Phushentā being unable to resist our attack fled to Pāpuk (Pāpuk Naga villages). Our men captured his wives and returned.

77. [illegible]

77. In Lākni, Kāpshi (*i.e.*, in 1570 A.D.) in the month of Dinhā (Chaitra), the grand-mother of the king died. In the same year, Thāomung Bangen (the Sadiyakhowa Gohain) also breathed his last. In Lākni, Dāpsheu (*i.e.*, in 1571 A.D.) in the month of Dinkām (Puh), the heavenly king captured elephants at the mouth of the river Nāmmāshāng. Meanwhile, one Bhitaruāl with Tipu invaded our country. Hearing the news, Chāophā Shukhām, Chāolung Sāring, Thāomunglung, Chāo-Phuphrang, Chāo-Shenglung and others hurried down leaving the capital. They constructed a fort at Sinā. In the month of Dinshām (Magh) Chāo Shukhām, Chāolung Saring, Thāomunglung Chankhām, Chāo-Shenglung, Chāophrang, Kankham and others proceeding by the river Tilāo, attacked the enemies at the mouth of the river Nāmtimā. A large number of enemies fell dead in the field of battle and others took to their heels, our men got many large ships and guns left by the enemies. Bhitarual and Tipu being unable to hold the ground ran away.

78. [illegible]

78. In the month of Dinshi (Falgun), the heavenly king sent Chāolung Sāring, Chāophrangmung, Chāo-Shenglung and some others against the Nagas Pungbāng and Pungkhru. They marched accordingly and subjugated the Nagas. In Lākni, Rāishingā (*i.e.*, in 1572 A.D.) the king captured elephants at the mouth of the river Tibang (Dibong). There was a muttak rising under one Senāpati. Chāolung Sāring, Chāophranmung, Thāomung Bangen and many others were sent against the rebels. On the approach of our army, the Senāpati took to his heels and entered in Kānchāi. Chāolung Sāring, and Chāophrangmung made a hot pursuit after the Senāpati and reached Kānchāi. Then our men came to a place called Pukhurikhana. There

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they captured the Senāpati, the Kānchāi Raja and a great number of Chutiās and produced the captives before the heavenly king. In the same year, Bāmunlung and Mahun Lahkat were set at liberty. In Lākni Mungmut (*i.e.*, in 1573 A.D.) Thāomunglung (the Bargohāin) died. The heavenly king called in Chāo-Chansheng and made him Bargohāin.

79. [illegible]

79. The Itaniā Nagas revolted. Chāophā Shukhām, Chāolung Sāring, Chāo-Phrangmung, and other officers marched against the Itaniā Nagas. They made captives of the wives and children of the Itaniās. Chāophā Shukhām, Chāolung Sāring and Chāophrangmung entered in Kheram Naga village and defeated the Nagas. In Lākni Plekshān (*i.e.*, in 1574 A.D.) there was an outbreak of small-pox throughout the country and a large number of persons were swept away.

80. [illegible]

80. At the beginning of Lākni, Khutmit (*i.e.*, in 1575 A.D.), the king of the east (Narā Raja) entered in our country and stopped at Khamjang. Chāopha Shukhām sent Thāomunglung Chankhām, Chāo-Phrangmung and Chāo-Shenglung with a body of men to construct a fort at Pāngrāo. The heavenly king despatched Thāomung-Khreng Keoreng, Plekngengringrāngmung, Ringshen and Klangshāmshen Bāilang to the Narā Raja with one thousand gold moher. The heavenly king's offer was made over to the Narā Raja at the fort Khānijāng. In the month of Dinpet (Ahār) the Narā Raja proposed to offer his grown-up sister to our king. Chāophā Sukhām, being informed of this, sent Chāolung Ruram, Thāomung Neomung, Chiring Seokung and a few others to go in advance to escort the princess. They proceeded accordingly and escorted the princess. The names of the persons who were sent with the princess were as follows :—one Shenglung Lakhiri, one Rushāo Daimāo, one Thāomunglāng, one Rengmalik and one Chāo-Lutāphukā. The dowries offered to the princess were a horse, an elephant, one

hundred and twenty slaves, one Phung-Chāng Hazarikā and one Ma-Rupāk.

81. In the month of Dinshipshang (Kati), the Nara Raja left Khāmjāng. He came to and stopped in Itan. In Lākni Rungkeu (*i.e.*, in 1577 A.D.) the heavenly king made an enquiry of the origin of the Ahom families. For certain offence, Lashāmshāo Bāilang and Ring-shenklang were put to death.

Then the Raja of the east (perhaps the Nara Raja) invaded our country and devastated the provinces Ruram, Khreram and Namrup. The son of Chāo-lung Ruram was killed. Having heard the news of such disaster, Chāophā Shukhām, Chāolung Sāring, Chāophrang Kankhām, Thāomunglung Chansheng and Chāosheng Ilāo marched to Ruram. Thāomunglung, Chāo-Shenglung Tipām and Chāolung Ruram proceeded with their armies on the right side of the river, Sessa. Chāophrangmung advanced on the left. Chāolung Sāring proceeded direct on an elephant Pāngri. The enemies rushing out of their fort, attacked Chāolung Sāring. Chāolung Saring being unable to resist the attack dashed into the Sessa river, with all his men. Lapu Thāomung (Handhikai) rushed forward and fell upon the enemies. Chāo Ikhek was killed and Lāinākā with the elephant Plāishāng. Then Chāophrang-mung fell in with the enemies near the river, Sessa. A great number of the enemies were killed. The king of the east too took refuge on a hill. Our armies, as they pursued the enemies, obtained an elephant, three horses of which one was saddled, a sword with guilted handle and a golden shield.

82. In Lākni Tāocheu (*i.e.*, in 1578), Chāophā Shukhām caught elephants at Tibong (Dibong). Next year one Nāng-Chanphe *alias* Tumphe and the son of one Shengkhru entered in our country and stopped at Nāmruk. Then Chāo-lung Sāring, Chāophrangmung, Thāo-munglung, Chāo Shenglung and some

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others were sent to put up in the fort at Pāngrāo. In that year, a comet with a long tail appeared in the sky in the south-west. In Lākni Kāpngi (*i.e.*, in 1580 A.D.), the heavenly king went to Ahataguri.

83. [illegible]

83. In Lākni Plekshingā (*i.e.*, in 1584 A.D.), the Koch king sent Bhubankuruki and Hu Luhkat to Chāophā Shukhām with a proposal to offer his sister, called Shāo-Kalā, to the heavenly king, in order to keep friendship. Chāophā Shukhām sent two elephants named, Bāntāk and Nangkhām and two horses named, Janglung and Bāng with our men Lasham, a son of one Nimitā and Bāmunlung to settle marriage with Shāokalā. Our men went in the company of Bhubankuruki and Hu Luhkat. Our men made over the offers to Bhubankuruki and Hu Luhkat and came back. The king gave again two elephants called Plāi and Tunphrung besides twelve horses. Then Bhubankuruki and Hu Luhkat came back to our king who was at Sina Chāophā Shukhām collected elephants and horses in great number and gave twenty two elephants and sixty horses to the Koch king.

84. [illegible]

84. In Lākni Katmut (*i.e.*, in 1585 A.D.), the heavenly king despatched Thāomunglung, Chāo-Phrangmung, Chāo-Shenlung Ahu and other officers to escort the princess. Chāophā Shukhām named the princess, Khām (gold) *alias* Nānghung. In Lākni, Rungrāo (*i.e.*, in 1587 A.D.), the chief queen of the king died. In Lākni, Kakeu (*i.e.*, in 1589 A.D.), the Parbatiā Kuari died. Thāomunglung Chansheng Ahu breathed his last in that year. In Lākni Rāingi (*i.e.*, in 1592 A.D.), the Rāidangia Kuari died. In Lākni, Khutshingā (*i.e.*, in 1596 A.D.) a terrible earth-quake took place. Hot

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water, sand, ashes and pebbles burst out from the interior of the earth all over the country. The sentry of the royal palace met death. In Lākni Mungplāo, (*i.e.*, in 1603 A.D.), Chāophā Sukham died. He ruled the country for full fifty-two years.

CHĀOPĀ SHUSHENGPHĀ *ALIAS* BUDDHISWARGA NĀRĀYAN *ALIAS* PRATAP SIMHA.

85. [illegible]

85. Chāophā Shusheng succeeded his father in the very year. Next year, the king came to Abhoipur. In Lākni Kātmāo (*i.e.*, in 1605 A.D.), the heavenly king caught elephants at Lāikhā. In Lākni Khutshi (*i.e.*, in 1606 A.D.), in the month of Dinchit (Jaistha), the heavenly king sent Salal Gohain, Khāmchen Gohain, Madnokhowa Hāzarikā and Neogphukan, the brother of Lānblak to fetch the princess of Jaytā. They proceeded downstream from the mouth of the river Kalang. Going downstream the Kalang, they reached Raha. They advanced upstream the Kapili. They attacked the Raja of Lākat, a protected prince of the Kachari Raja. He was captured and sent to the heavenly king. They halted in the field, Hānān. In the morning our men fell upon the Kachari province called Sātgam and devastated it. Our army got possession of many guns, swords and spears of the enemy. They then sent Parbatiā Barua to repair the road. He proceeded with his men and arrived at the Maridayāng fort. He attacked the Kachari garrison in the fort there. The Parbatiā Baruā and one Shilā were killed. Our men returning from the place informed both the Gohāins of the disaster. They consulted together and proceeded upstream the river Kapili. They arrived at the junction of the rivers, Tenāng and Kapili and halted there by raising a fort. Then in the month of Dinshipshang (Kati), the heavenly king marched down and halted at Thekerābāri. The king sent the Burāgohain, the Sāring Raja, Sadiyākhowa Gohāin, the Barchetia and many others, putting Lāko Barpātra at the head. All of them advanced ac-

cordingly and approached the brick town of the Kachāris. Thence they marched on and came to Namalāi, a place very near to the first gate of the Kachari town. There they stopped by erecting a stockade.

86. In the month of Dinching (Aghon) the Salal Gohāin, and Khamshen Bargohāin sent Madnokhowā Hāzarikā to escort the Jayta princess from Dharamtika. Madnokhowā Hāzarikā returned with the princess and halted at Raha. The king was, then, at Thekerābāri. His Majesty despatched the Barbharāli to escort the princess from Raha. All the Dāngariās (high officers) with their army remained in the fort near to the first gate of the Kachāri town paying little heed to and fearing little for the Kachāris. The Kachāris coming stealthily in the night time, entered into our fort and massacred a great number of persons. The Salāl Gohain, Khāmshen Bargohāin, Klangugan Gohain, a son of Lāsham Gohāin, Lāhing who was a son of Barpatra, Madnokhowā Hāzarikā and the grandson of Dāomi were killed. The elephants, Pāipam, Pāingen and Bāngkhrung were killed. Many guns and spears were taken possession of by the enemies. One Langideo captured a Phāng (a Musalman). He ordered the Musalman to look after his horse. The Musalman rode on the horse and fled. He joined with the Kacharis. At this, Langideo shouted to the Musalman, "O, ye, thief; let me have my horse back." Thus spoken, the Musalman turned back on an elephant and attacked Langideo with drawn sword. Lāngideo dashed into the Daiyang river and with difficulty returned to the fort. The heavenly king came to know of the disaster. He, then, sent one Lāshāmhādi, the grandson of Khreorat to call back the Burā Gohāin,

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the Sāring Raja, the Sakiyakhowā Gohāin, the Barchetia Lāko Banpatra and others from the brick town. The king left Thekerābari and came to Garhgaon where he offered oblations to the dead and sacrifices to the gods.

87. [illegible]

87. In Lākni Tåoshingā (*i.e.* in 1608 A.D.), the king sent Hangat Kantāli (Sagar Kantali) and the son of Bāmunlung to ask the Koch king to offer a princess to him (Chāophā Shusheng). They proceeded accordingly and met the Koch king. The Koch king ordered one Bunaru Kataki to accompany our Katakis. Then our king resent Hangat Kantali and son of Bamunlung with Banaru Kataki with presents of two horses, one wooden stool, two saddles and many other things to the Koch king. The Koch king said to Hangat Kantali and the son of Bāmunlung that if their king would offer him thirty elephants he would offer his daughter to him. Then our Katakis came back and informed the king of the matter. The king gave them gold, silver, and seven elephants. The heavenly king despatched Lāshāimun Neog, Phishi, Hangat Kantali, the son of Bamunlung and Lāipāi Barua to the Koch king with twenty three elephants and fifteen horses. They went to and made over the offers to the Koch king. The Koch king ordered his daughter to go with the Kataki. Bunaru Kataki came to and handed over the princess to our Katakis. The Koch king offered twenty families of slaves and twenty families of domestics as dowry to the princess. The heavenly king ordered Lāsham Gohāin and Bardeoghariā Gohāin to go in advance and welcome in the princess.

88. [illegible]

88. In Lākni Kāpshān (*i.e.* in 1610 A.D.), in the month of Dinhā (Chaitra) one Utai rebelled. In the month of Dinshipshang (Kāti), the heavenly king threw up a fort near Hāmukjan. In the same year, one Ikhek rebelled against the king and joined with the Koch king. In Lākni Rāimit (*i.e.* in 1612 A.D.), the mother of the heavenly king died. In

the same year, the king built a town at Suffry. In Lākni, Kātplāo (*i.e.* in 1615 A.D.), in the month of Dinching (Āghon), the heavenly king repaired the forts at Sinā and Pākhā. In the month of Dinshi (Phālgun), the king caught elephants at Khagarijan. In the month of Dinhā (Chaitra), one Baliklangngat (Balinarayan), the brother of the Koch king, took refuge under Chāophā Shusheng. In the month of Dinchit (Baisākh) one Hatrajit entered Shāolā. The king sent the Burāgohāin, the Bargohāin, the Sadiya-Khowā Gohain and Saring Raja against the enemy. They proceeded accordingly and halted at Dikhaumukh by erecting a fort. The king with all the Tāis worshipped the gods and offered oblations to the dead and the spirits. In the month of Dinshipshang (Kāti), the king marched down to fight with the Musalmans. In Lākni Khutngi (*i.e.* in 1616 A.D.), in the month of Dinching Āghon), the king with his whole force marched against the enemies and arrived at Biswanath on the day Rungmāo. The king reached the fort at Shina on the day Dāpmut. The king called in all there. He ordered them all to proceed down to Barghāt. The whole body of men, went to and stopped at Barghāt. In the month of Dinkām (Puh), the king left the fort, Shinā, and arrived at Jamatha. Therefrom the king proceeded down with all the officers and came to Kathālbāri. Then the king and the Dāngariās (high officers) marched down and arrived at Agiabandhā. The Dāngariās advanced and arrived at the side of the Bharali river. There they threw up a fort and put up therein. The king left the fort Āgiabandhā, came to and halted in the Kathālbari fort. In the latter part of the month, Dinkām (Magh), the Musalmans advanced and pitched their tent at Bharalimukh. A battle began in hot earnest between our armies and the Musalmans. Then the Musalmans brought their cavalry in their ships and landed on the sand bank. The Musalman cavalry attacked our men and killed a great number. They captured our Bingshā alive. Our armies being unable to resist the attack retreated.

89. [illegible]

89. The news of the reverse reached the king. He, then, sent Lāshām Pukhuriparīā Chiring Gohāin, Ailās Gohāin, Lama Barua, Chepetā Baruā, Lāngu Deoghria Barua and others with a reserved force against the enemies. They marched down and arrived at the Bharali fort. They repaired the fort and the ramparts and lived there inactive. At this, the king despatched one Majām, a descendant of Shāngbun by supplying him with some instruments for cutting off the flesh of the body and some hoes to the high officers living at Bharali. He proceeded down and having reached the place made over those things to the officers. He said to the officers thus:—"The heavenly king has ordered that he who would retreat from the field of battle or would run away, would be severely punished. The flesh of his body would be cut to pieces in presence of all others." Thus spoken, all the officers in the fort sat together and consulted as to the steps to be taken. Then the king sent his brother to the fort. The Sāring Raja and Shāmkulā Bargohāin put all men to work allowing none to sit idly. They engaged three Neogs in making a bridge. Hearing the news, the king sent encouraging words to all the high officers and ordinary soldiers. The Burāgohāin, the Bargohāin and all other officers asked the Deodhāis to examine the legs of fowls. The Deodhāis examined the legs of fowls and said, "we should leave this place in the night time and fall upon the enemies unaware. If this be done, we are sure to get victory. According to the advice of the Deodhāis, our armies crossed the Bharali river in the night time. Lāshām Chiring Gohāin, the Barbharali Barua, Piksāi Hazarikā, Lāngudeu proceeded by water. They halted near the Musalman fort. Our armies attacked the enemies both by land and by water and massacred a great number of them. The Musalmans fled to the side of the Bharali river. Our armies overtook and surrounded them. A hot battle was fought in which the Musalmans were totally defeated. Our Khunchāng Lāmā Barua and Khunshāi fell fighting on land and Lāshām Gohāin and Lāo, a son of Chingdāng were killed

[illegible]

90. [illegible]

in naval battle. One Lekhunshām got a wound from a gun-shot. On the day Kātrāo, the heavenly king proceeded to Kaliabar. On the day Khutmit, the king came to and halted at Agiābandha. The Barbharāli Baruā, Lāngu Neog, Pikshāi Hazarikā and many others chased after the retreating Musalmans and arrived at Lāotali. The Buragohāin, the Bargohāin and the Barpatra Gohain offered the guns, swords, lances and spears which they got from the enemies fighting on land. The king sent the son of Bamunlung to call back, the Barbharali Baruā, Lāngu Neog and Pikshāi Hazarikā. They came back and made over to the king at Agiābandhā all the ships, boats, cannon and guns which they got from the enemies. Then the king performed Rikkhvan ceremony. Next morning, the heavenly king, having got a complete victory over the enemies, prepared to come back leaving the fort. The king made Chāo-Ailāo to put one Lānmalik to death by removing his skin. The king came back to the capital and offered oblations to the dead and sacrifices to the gods. In the month of Dinshi (Phalgun), the heavenly king made a "Mundamalā" (Garland of heads) with the heads of the deceased Musalmans.

90. In Lākni Rungmāo (*i.e.* in 1617 A.D.) in the month of Dinshipshang (Kāti), the heavenly king proceeded to Deopāni. In the month of Dinshām (Māgh), the king constructed a fort on the hill at Kaliabar. The fifth son of the king died in the very month. In the month of Dinkāo (Sravan) the heavenly king's mother and the eldest son died. In the same year, one Dhitnārān (Dharam Nārāyan), a son of the Koch king, took shelter under the protection of our king. In Lākni Tāoshi (*i.e.* in 1618 A.D.) in the month of Dinching (Aghon), the heavenly king, coming out in a hostile march, dwelt in a country house at Jatarā. On the day Khutshān, Paunārān (Prānnārāyan) and Hangrāmjit, the two sons of the Koch king, came to and paid respect to our king at his residence at Jatarā. The heavenly king offered them an elephant, three horses,

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a gold stool, provisions, gold and silver and sent them back.

91. [illegible]

91. On the day Kāpcheu, the king came to the village, Lāmit. On the day Rāingi, he proceeded to Sina and stopped there. In the month of Dinkām (Puh), our army arrived at the fort Pāndu. They sent Chiring Hābung, the grandson of Deomi and Lāngi, the grandson of Rangkap to the heavenly king to inform him of the news. On the day Kāsheu, the king proceeded to Janāimathā and halted there. On the day, Tāongi, two Dhekeris named, Ramdeu and Jaynārāyan came to pay homage to the heavenly king at Janāimathā. The heavenly king presented them two horses a gold Pira, gold earings, gold and silver. On the day Kāpshi, the king marched down and halted at Agiāmathā. The king sent Lāngudām Abhoipuriā Baruā to remain in the fort at Pandu. He proceeded down accordingly and remained in the fort at Pandu. He employed himself in fortifying the stronghold and the ramparts at Pāndu. On the day, Kātrāo, the heavenly king came to Shāolā. On the day, Khutmit, he marched down and encamped on the Kaliabar sand-bank. The heavenly king despatched Lāngudam Barua, one Lāshāi, the grandson of Rangkap and Langidām Abhoipuriā to stay in the fort at Agiāthuthi. The Musalmans coming by the river, Tilāo (Lohit) attacked our army. Our men shot guns and arrows to the enemies. The Musalmans retreated and halted on a high ground. Our armies fired guns and cannon to the enemies from both sides. The Musalmans retreated to Hajo. Then Lāngudām Barua sent the news to the heavenly king.

92. [illegible]

92. When the news reached the king, he sent the Burāgohāin and the Bargohāin to Pandu. They marched down

and arrived at Pandu. They, then, consulted together and decided what was to be done. They fortified the place and stopped there. They sent the news of the retreat of the Musalmans to Hajo to the king. The king, then, sent the Barbharāli Barua, Lāi-Gohāin and the Rāidangiā Barua to Pandu to proclaim his orders to the high officers and the soldiers. They greeted the king and then marched down and arrived at Pāndu. The Barbharali Barua and the Rāidangiā Barua proclaimed the following orders of the king to the officers and the soldiers, "the king wishes you all remaining in the forts, Pāndu and Agíāthuthi, to await further orders from him to fight with the Musalmans." The officers, in obedience to king's order remained inactive in the fort Pandu. Langudām Abhoipuriā Barua fell ill, so he had to come back. One morning, the officers having had a consultation, sent words to the king, requesting him to send war Neogs. The heavenly king called in one Lāluk the grandson of one Nāngkhāt of the Bargohāin family and one Lāshām Chiring and made them war Neogs. His Majesty gave them two swords with guilted handles. Lāluk, the son of Madnokhowā Hazarikā was ordered to lead them to the Dāngariās (high officers). The king empowered the war Neogs to behead any body who would act contrary to their orders. They marched down paying respect to the king. The Neogs were produced before the Dāngariās. Next morning, the officers consulted together and ordered one Itān, a grandson of one Lānbāolā and one Lāu, a grandson of the Bardeodhāi to examine the legs of fowls. They examined the legs of fowls and found the calculation favourable. Then the Dāngariās constructed a few forts near the Shengshā river and occupied them. The officers sent the news to the king who was at Shamdhara. The king ordered one Majām, one Mashāi and one Lānbaolā to examine the legs of fowls. They accordingly examined the legs of fowls and found the calculation favourable. Chāophā Shushengmung despatched the Pukhuriparīā Gohāin and the son of Madnokhowa with a letter containing

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his orders to all the men. The king advised the officers and the soldiers not to take aggressive part till they would get final order from him. The two men came to the officers and proclaimed the order of the king to all. Our men watched the movements of the Musalmans in disguise coming near to their forts. The Musalmans could do no harm to our spies. One day the Musalmans killed some of our men and captured away twenty men put under Barpatra.

93. [illegible]

93. Next day, ten Musalman horse approached our fort. Then some of our men informed the Neogs of the advance of the enemies. The two Neogs taking out their swords and pushing the soldiers with the handles of their sword brought them out of the fort. The Burāgohāin, the Bargohāin, the Barpatra Gohāin, the Deodhāi Pundits and the Barbharali Barua prohibited our men from going to fight with the Musalmans, and advised them to await orders from Chāophā Shusheng. Paying little heed to the advice, the Neogs led the armies and attacked the Musalmans in the fort on the Hajo hill. The Bargohāin, Laigohain and the Rāidangiā Baruā advancing by the side of the Tilāo (Lohit) ascended the Hājo hill. Having climbed up the hill, they fired guns and shot arrows to the Musalmans. The Musalmans left the hill. The Burā Gohain, the Barpātra Gohain, one Mani Kuar and the Abhoipurias advancing by a up road, came to the fort of the Hajo hill and surrounded the enemies. A battle began. Our army was on the plain, one Dharam Narayan and one Jadu, the son of the Chutiā Raja, retreating from the hill, arrived at the back of the hill. The Bura Gohāin and the Barpātra Gohāin charged the Musalmans with the whole force.

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94. [illegible]

The enemies' cavalry surrounded our men. Our army retreated. The Musalman cavalry fell upon the Abhoipuriās, who were under the command of the Barpātra Gohāin. A bloody battle was fought in which our Mani Kuar and Mau Hazarika fell fighting. The Barpātra Gohain retreated on the elephant Plāinām, the Burā Gohāin on the elephant Lu, the Hāti Baruā and Langen Gohain on the elephant Plāilum. The elephant on which the Burāgohāin fled dashed away, being unable to cross the river. The Burā Gohāin tumbled down from his elephant and got his loins fractured. The Musalmans carried away the Burā Gohāin. The Bargohain could not fight and he retreated. Lānguden retreated also. The Barbharali Barua, seeing the over-whelming force of the enemies left the field and fled away in a boat. Many large ships were drowned by the enemies. Thirteen guilted ships were lost. The enemies got possession of a large number of our guns and shields. Eight elephants were killed. Our whole force fled away from the field of battle.

94. When the news of such a disaster reached Chāophā Shusheng, he left the fort and came to the sidė of the river. The king, then, proceeded down. The Dāngariās advanced and asked the king to come to them. The king, accordingly, came to Sāmdharā and stopped there with the officers and the soldiers. In the month of Dinshi (Fālgun), the heavenly king proceeded to Janaimathā and halted there. Then the king came to Sina. There he ordered to behead Sepeta Barua, Lāngikhek Nākaidharā and Lāngu Neog. The Sāring Raja and the Bargohāin were put in a cage. Laluk Gohain and Lāshām Chiring were arrested. All of them were brought to Samadharā and produced before the king. Lāngudām was put to death. The two Neogs were also seized. The king imprisoned Lāluk Gohāin and Lāshām Chiring near the Dikhau river. They were placed in a den where they were allowed to die of hunger in order to frighten the rest. Then Chāophā Shusheng came back to the capital and performed the Medāmmephi ceremony (*i.e.* a ceremony in which ablations are

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offered to the dead). In the same year, serious cattle disease broke out. Many cows and buffaloes died of the pestilence.

95. [illegible]

95. In Lākni Kāsheu (*i.e.*, in 161 A.D.) in the month of Dinshipit (Ahin) the heavenly king sent Lābo Barua, Langi Abhoipuriā, Kaliā Rāidangiā Barua, the grandson of one Phrum, Lāngi Chāng, the grandson of Kāndām and one Khānnā, the grandson of the Hilaidāri Barua against the Musalman General, Mirjānāthul who was living in a fort. Our army marched against Mirjānathul. They approached the fort occupied by the enemy and halted near it by erecting a stockade. One day Mirjanathul laid a siege on our fort. Our men fired guns and shot arrows to the enemies. The enemies could not take our fort. They withdrew the siege and came back to their fort. Our army, then, laid a counter siege on the enemy's fort and tried to break in the wall. The Musalmans in a body defended their fort. Our army could not take the fort. Next morning, the Musalmans came out of their fort on horses and on elephants. Our garrison could know of this and attacked the enemies from both sides. A great number of Musalmans was cut to pieces and many were speared to death. The Musalmans suffered heavy loss in this battle. They fled, in ships, downstream the river Tilāo (Lohit) and halted at Hājo, our men got possession of two brass cannon, eight large cannon, twenty-seven hand-guns, twenty flint guns, a Mehenga (a kind of stand), seven swords with gilted handles, a saddle, seven cows, two stools, a dagger, a jar, a drum, three iron cooking vessels, a pair of

[illegible]

shields, sixty horses, twenty buffaloes and forty oxen of the enemies. Lāmu Barua, Lāngidām, Kaliā Rāidangiā Barua and Khānnā Hilaidāri Baruā made over all those things and animals to the king, Chāophā Shusheng, in his palace in Chehung (Garhgaon).

96. [illegible]

96. In Lākni Kāpshingā (*i.e.*, in 1620 A.D.) in the month of Dinching (Aghon), Dharamnarayan came and paid homage to Chāophā Shusheng. The descendants of the Koch king, Sukladhvaj, namely, Ramdeu, Prannarayan, Kehunarayan, Hangramjit, Bajranarayan, and the frontier Rajas, Mānsing, Gokar Raja, Bamun Raja, Barnagariā, Joy Raja and Hangarabaria came to our king. They brought with them six shields with brass signets, a gilted sword and three hundred and sixty Srirampur hoes as tributes. They fell prostrate at the feet of Chāophā Shusheng and offered those things at the royal palace at Garhgaon on the day, Dāprāo. The heavenly king ordered one Rangāchilā to take the things offered by the frontier Rajas and give them presents and then sent them to fight with the Musalmans. Rangachilā went to offer presents to the frontier Rajas. He found the following ten frontier Rajas, Laket Dimaruā, Hangarā Bariā, Joy, Gukar Raja, Mānhing, Haladhibariā, Barnagariā, Kantām, Rupsing and Bamun Raja. He offered them presents and told them to accompany our men to fight with the Musalmans. They were further advised not to leave our army. In the latter part of the month, Dinshi (Falgun) Rangāchilā sent Dharamnarayan and one Khāngla against the Musalmans.

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97. [illegible]

97. In the month, Dinshām (Māgh) Chāophā Shusheng came to Dikhaumukh from Garhgaon. From Dikhaumukh, the king proceeded to and halted at Seoātal. Then the king crossed the river Tilāo (Lohit) and arrived at Maghanoā. He marched down from Maghanoā and pitched his tent at Duimunisilā. After the lapse of seven days, the elephant Sikāris caught a herd of elephants in a Hatigarh. In the month of Dinshi (Falgun) the heavenly king came to the mouth of the Pichalā river and passed two nights there. He left Pichalā and crossing the river, Tilāo (Lohit) stopped at Dikhaumukh. The king came back to Garhgaon from Dikhaumukh.

98. [illegible]

98. Now one Lakshminarayan said to the Musalman king that the war between the Musalmans and the Assam king was going on constantly without a stop but if the Musalman king would condescend to re-instate him to his father's dominion, he might try to bring the two countries to peace. The Musalman king said to him, "if you can arrange to bring the two countries to peace, I shall see my way to replace you in your father's kingdom." In the month, Dinchit (Jaistha) Lakshminarayan sent one Birukāji to our king, Birukāji came to our king. He said to Chāophā Shusheng, "The Musalman king wishes to make peace and to establish hāt (market) and phāt

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(Military Station) as a sign of friendship, O, Great king; I, your slave, have been sent to you by Lakshminārāyan to inform you of the matter." Thus spoken, Chāopha Shusheng said to Birukāji, "if Lakshminārāyan can manage to put a stop to the war that has been going on between us by making peace, I shall allow you to go back to your country as early as possible, but if Lakshinārāyan cannot bring peace, I shall not allow you to go back." So saying, the king detained Birukāji as a hostage and did not allow him to go back.

99. [illegible]

99. In Lākni Dāpmut (*i.e.*, in 1621 A.D.) in the month, Dinshām (Māgh), on the day Rungkeo, the king saw his meat red. On the day Rāishi Chāophā Shusheng left Dihing and came to Dikhaumukh. On the day Khutshingā, the king proceeded to the side of the river Tilāo (Lohit) on an elephant and passed three nights there in hunting. On the day Kārāo, the heavenly king, proceeding from Dikhaumukh by the river Tilāo came to and halted at Māghnoā. From Māghnoā, he came to Burai and subsequently to Shāola (Sala). In the afternoon of the day, Rāicheu, Chāophā Shusheng commenced the construction of a fort at Shāolā. On the day, Kasheu, the king ordered the inhabitants of the place to labour as prescribed in connection with the erection of the fort. But the people did not work as ordered by the king and the fort remained incomplete. The king summoned the three Rājkhowās of the place and beat them with the flat edge of his sword. The Pikshāi Rājkhowā and the Jabakiāl Rajkhowa were also beaten with the back of the sword. They were, however allowed to go alive. On the day, Khutshān, the king completed the fort at Shāolā. On the day, Kākeu, the heavenly king left Shāolā and came to Maghnoā. On the day, Kāpcheu, the king sent one Lādeu and one Lānphimā to divide that part of the country between the Burāgohāin, the Bargohāin and the Barpātra Gohāin. On the day, Rāingi, the king came up to Dikhaumukh from Maghnoa.

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On the day, Mungmāo, the heavenly king advanced from Dikhaumukh and arrived at Dihing.

100. [illegible]

100. In Lākni Rāishān (*i.e.*, in 1622 A.D.), on the third of the month, Dinching (Ághon) on the day, Kāpcheu, the heavenly king left. Dihing and came to Jāmirguri. On the day, Plekcheu, the king ordered the Buragohāin, the Bargohāin, the Barpatra Gohāin and others to construct a fort at Jāmirguri. In obedience to king's order, a fort was constructed. On the day, Mungplāo, the king proceeded to Hānhcharā from Jāmirguri. On the day, Kāpshān, he came to Dihing wherefrom he proceeded to Kātrā on the day Dāprāo. On the day, Khutcheu, the heavenly king made a Hatigarh. On the day Dāprāo a great number of elephants was caught. On the very day, the heavenly king left Katrā and came to Tāimung. In Lākni Plekmit (*i.e.*, in 1626 A.D.) in the month of Dinshipit (Áhin), the Koch Raja Chandranārāyan went back to his own country from Kāomarā, and stopped at Hilaichigā. Chāophā Shusheng imported a number of good men from the country of Chandranarayan and established them in such places which were thinly populated. In Lākni, Kātkeu, (*i.e.*, in 1627 A.D.) in the month of Dinching (Ághon), the king came to Phulbāri from Tāimung. One three eyed child was born (as a sign of bad omen). In the month of Dinshi (Falgun), the king proceeded to Janāimathā, and stopped there. The king constructed a Hātigarh near the river, Tilāo (Lohit). A herd of elephants was driven from the side of the river, Tilāo to the Hatigarh. The king ordered all the men to surround the side of the river, Tilāo and chase the elephants into the Hātigarh. They did as directed by the king and a great number of elephants was caught. One Langen was placed there in charge of the elephants. Then the heavenly king came to Tāimung.

101. [illegible]

101. In Lākni Khutchen (*i.e.*, in 1628 A.D.), in the month, Dinshām (Māgh) Chāophā Shusheng crossed the river,

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102. [illegible]

Tilāo and came to a village, just a little above the Barukatāghat. There he collected all the Brahmins of the country and offered them silver, gold, silver jars, gold jars, silver rings, gold rings, brass jars, brass plates and gold embroidered cloths. Then the king came to Shengmung. In the month of Dinshi (Falgun), the king proceeded to Jamirguri. In the month, Dinhā (Chaitra), the eldest son of the king fell very seriously ill. The king came back to see him. The prince breathed his last.

102. In Lākni Rungplāo (*i.e.*, in 1629 A.D.), in the month, Dinhā (Chaitra), Lāngi Phukan sent some trustworthy men to Hatrajit to ask him to make peace. Our men went to Hatrajit and expressed the cause of their coming to him. Hearing this, Hatrajit expressed his willingness to make peace and dismissed our men showing them kindness. Lāngi Phukan consulted with all other great men and decided to meet Hatrajit. Then they proceeded downstream the river, Tilāo, with one hundred and five ships and halted on a piece of high land. Hatrajit, too, came there with fifteen ships. Both the parties assembled on a great sand bank near Umananda. Both Lāngi Phukan and Hatrajit sat on the same embroidered seat. They embraced each other and held a friendly conversation. Lāngi Phukan presented Hatrajit with a gold Mohar, one hundred girdles, thirty large and forty small blankets and seven oxen. Then Hatrajit gave Lāngi Phukan, twenty embroidered carpets, sixty napkins, twenty handkerchiefs, forty embroidered cloths, forty cups and twenty pearl wreaths. Our men came back to their abode. Afterwards Lāngi Phukan, the grandson of Rangkap and Lāngi Parbatiā Barua, the grandson of Dāomi could not act as they were instructed by the king. Having heard the news, the king became enraged at the most. He fettered them with iron chains and placed them in a dungeon where they were allowed to die being hard pressed by hunger and thirst.

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103. [illegible]

103. In Lākni Kāpshi (*i.e.*, in 1632 A.D.), in the month Dinshipshang (Kāti), on the day Dāpkeu, Chāophā Shusheng proceeded to Sina from Garhgaon. On the day, Mungkeu, the king came to Jamirguri from Sina. On the day, Plekcheu, the king suddenly saw the sky, the country and the villages red. On the day, Mungrāo, the king left Jāmirguri and came to Khutiāpotā. On the day, Kātkeu, he moved to Thekerābari from Khutiapatā and stopped there. On the day, Mungmut, Chāophā Shusheng constructed a fort at Mārangki. In the month Dinching (Ághon), the heavenly king transferred a great number of inhabitants of Abhoipur, Dihing and Nāmdāng to Mārāngki and established them there. Then the king made the grandson of Klangsheng Barpātra, Marangikhowā Gohain. On the day, Tāomit, one Rupnarayan, a son of the Koch king Parikshit, came to and paid homage to the heavenly king at Thekerabari by falling prostrate at his feet. On the day, Mungmāo, the heavenly king came to Cheram from Thekerabāri. On the day, Plekshi, the king proceeded to Sina from Cheram. On the day, Khutshingā, the king excavated a tank at Teliādongā. On the 14th of the month, Dinkām (Puh), Rupnārāyan came to Chāophā Shusheng who was, then, at Sina. He saluted the heavenly king by placing his head on the feet of the king. The heavenly king offered him two thousand rupees and sent him back. On the day, Mungplāo, the king left Sinā and came to Garhgaon.

104. [illegible]

104. In the month, Dinshi (Fālgun), on the day, Mungkeu, the king hastened to Jamirguri and captured some elephants. The heavenly king sent one Birina with presents to Lakshmināràyan to make marriage proposal with the daughter of the latter. The king Lakshminārāyan expressed his willingness to offer his daughter to the heavenly king. In the meantime, the king Lakshminarayan died, so he could not offer his daughter. His son, Bitnārāyan became king. In the month, Dinship (Bhādra), the heavenly king sent presents to Bitnārāyan. Bitnārāyan did not act according to his father's word. He expressed his unwillingness to offer his sister in marriage to our king. When the news reached the heavenly king, he became very angry and banished the idea of marrying the daughter of the Koch king. In Lakni Dāpsheu (*i.e.*, in 1633 A.D.), in the month, Dinching (Ághon), the heavenly king made a Hātigarh with earth embankment at Jāmirguri to catch elephants. On the day Khutshān, the king raised earth walls surrounding the town of Jāmirguri. In the month, Dinshām (Māgh), one Birukāji came to our king and said to him, "O, great king! What it matters if the daughter of the Koch king be not offered to you. I, your slave, wish to offer the daughter of my son. I, your slave, offer my grand-daughter to your son, Chāngidām." Thus spoken, the heavenly king gave some letters in charge of Birukāji and told him to make over the letters to Hatrājit and Abutan Islām. Birukāji offered the letters to them. On the day, Kātsheu, the king came back to Garhgaon. In the month, Dinshi (Falgun), Hatrājit and Abutan Islām, after having had a consultation, settled to offer Lakhipuriā, the daughter and Hempuria, the grand-daughter, of Birukaji, respectively to the heavenly King and his son, Changidām. Ramchandra, the elder brother of Lakhipuriā offered five horses as dowry; Abutan Islam offered two horses and two men named, Kayā and Ashān. Hatrājit gave two horses, seven *bāns* (cups), seven rolls of Chit cloths, seven Sākalis (a kind of neck ornament) and

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two men, named, Rāmkhān and Chakravarti. Anirudh, the brother of the bride and Hatrajit, consulting together, wrote a letter to our king on the subject, and sent it in advance with one Bhakadhur dhuli. Then the brides were sent in the company of Hatrajit's men, Partarnihi and some others. They came to our king and offered the girls at his palace at Gurhgaon. Ten female slaves and two men slaves were given to the brides.

105. [illegible]

105. In lākni Kātrāo (*i.e.*, in 1637 A.D.), in the month, Dinshām (māgh), Chāochit, a son of the heavenly king, died of small-pox. In the month, Dinshi (Fālgun), Chaophā Shusheng ordered the son of Neog Phukan to summon all the frontier Rajas and chiefs to Kājali. The Neog's son, accordingly, collected all the bordering Rajas at Kājali. The names of the Rajas and the chiefs were as follows:—Dimaruā Raja, Hangarabariā Raja, Kajāi Raja, Gukar Raja, Mānhing Raja, Haladhibariā Raja, Bamun Raja, Barduariā Raja, and Rupsing. The Neog's son offered presents to them all and told them that the heavenly king had directed them to proceed against the Musalmans in the company of our army. The Rajas, accordingly, marched against the Musalmans. In the latter part of the month, Dinshi (Falgun), the Neog's son sent Dharam Narayan and one Kanglā to fight with the Musalmans. They attacked the Musalman garrison in the fort Nuimisā. The Musalmans fled away. Our men captured a Musalman named Bairāgi and got seven horses and nine swords as spoils of war. Our army retired to Pālikushi. In the month of Dinhā (Chaitra), the Neog's son sent Haridekā Lahkat, the Dihingiā Hazarikā of Lānphimā family and Sāikan Hazarikā, a

descendant of Lānching against the Musalmans. They passed two nights at Jākhali. Then they proceeded from Jakhali and laid siege on the Musalman fort at Bantikoth in the dead of night. One Habankhān and many other Musalmans were killed. Our army got many guns, swords and ten horses of the Musalmans. The Musalmans left the fort, our men passed the night in the fort, Bantikoth, Lānching Shāikan and Lānphimā were ordered to remain in the fort, Bantikoth, Haridekā Lahkāt came back and stopped at Kājali. In the month, Dinruk, (Baisākh) the Neog's son despatched Haridekā and Lāshāmkanthā to take the fort Shāmariā which was occupied by a Musalman detachment under one Mirā. One Bardalai, deserting the Musalmans fled away and joined with our men. In the month, Dinpet (Āhār), the heavenly king sent the Neog's son with the men of Bardalai to take their station at the side of the river, Kalabi. Thus ordered, the Neog's son and Haridekā with the men of Bardalai proceeded to the side of the Kalabi and there they erected a fort at Pāriyā and put up therein expecting to meet the enemies. Then our army marched against the Musalmans and attacked them near the river Tilāo (Lahit). The Musalmans retired to Nakatmenā leaving the fort Hanā. Haridekā Lāshāmkantha and the Bardalai besieged the Musalmans in the fort. The Musalmans left the fort and retreated by the river, Tilāo (Lohit). Our armies obtained possession of three large and some small ships by conquering the enemies. Our armies came back to Pāriyā and stopped there.

106. [illegible]

106. In lākni, Khutmit (*i.e.*, in 1638 A.D.), the Neog's son sent one Khāngla, one Parbatia Hilaidari, one Nak kuar, one Bānphaliā Kaliābarā and one Dharam Nārāyan against the Musalmans. They marched to Puthālikushi and arriving at the place attacked the enemies in the fort, Nimishā. The Musalmans fled away surrendering the fort. Our army captured one Lāket Siring and seven horses of the enemies. They sent the spoils to Chāophā Shusheng who was at Garhgaon. Our men applied themselves in making some forts. The Neog's son sent words to our men in the fort at Nimishā that Haridekā should proceed at once to Kushi but if he would fail to go out of fear, he should be made to put on the under garment of a female. Thus being intimated, the armies in the fort at Nimisha said to themselves that if they would not act according to Neog's son's order, they were sure to be made to put on female dresses. They then, appointed some spies to examine the way to Hajo. The spies came back and said that the way to Hajo was very difficult. When the news reached the Neog's son, he sent one Sepeta Bara and one Rupdhar to Hājo. They, with their army arrived at Hajo and attacked the enemies with guns and arrows. The Musalmans retreated and dashed into the water of the river, called Seng. Our soldiers obtained possession of five horses of the enemies. Next morning, our army attacked the enemies' fort from both, right and left sides. The Musalmans, too, came out of their fort and fell upon our army. Our men attacked the enemies with guns, bows, spears and clubs. Our navy also joined in the attack. The Musalmans fought on horses but being unable to resist our onslaught retreated and entered in their fort at Hundā. Our men erected a stockade at the place and stopped there. The Musalman remnants living in the fort Hunda, fled away after two or three days. Our armies chased after the Musalmans up to the river, Bijuli to a distance of a day and a half's journey and killed a great number of them with swords, spears, and lances. One Shekh Phukeret, as he fled on a horse, tumbled

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down into a river where our men seized him alive and brought him to the fort near the Bijuli river. Our army got seven horses, three hundred and sixty large and small guns, one hundred and twenty seven fine beautiful Jāmdāni cloths and a large drum of the enemies.

107. [illegible]

107. In lākni, Rungkeu (*i.e.*, in 1639 A.D.), in the month Dinching (Aghon), Chāophā Shusheng sent order to the Neog's son not to remain idle. When the order reached the Neog's son he asked the Deodhāis to examine the legs of fowls. The Deodhāis did, accordingly, examine the legs of fowls and found the calculation favourable. A body of our men marched to Itākhuli and took the fort. Lāshām Barua with his army, laid an attack on the fort Hārāighāt and took it. When Hatrajit heard that our army had taken possession of the fort, Harāighat, he desired to make peace. Hatrajit and the Nawab after having had a consultation sent Katakis to the Neog's son. The Katakis came to the Neog's son and said, "we have been sent here to ask you to put a stop to the war by making peace and then open Hāts (markets) and Phāts (military stations). The Neog's son told them to wait till he would receive instructions from the heavenly king. He sent the news to Chāophā Shusheng who advised him to send a trustworthy man with the Katakis to Hatrājit. The Neog's son acted as desired by the king. The Katakis returned to Hatrājit with our men. Both Hatrajit and the Nawab, each gave a horse and some bundles of white clothes to our men. Then temporary peace was concluded and for some time Hāts and Phāts were opened.

108. [illegible]

108 Next year, the heavenly king despatched an army under Lāsham Barua, Langudam and Lai Lānmākkhru to attack the Musalmans at Harāighat, on the north side of the river, Tilāo. The Neog's son, one Lānmungshen, one Gobind, one Bihua, one Lahāi, one

Lāngilānching Sāikāo, one Lānkhenteu and one Thāomung Namdeng marched southward by the river Tilāo and attacked the Musalmans in the fort, Pāndu. Our armies laid seige on both the forts at Harāighāt and Pāndu. The Musalman garrisons in both the forts left the forts and retreated. They took with them their provisions and ammunitions and halted at Sualkusi. Then the Musalmans brought in their warships and attacked our armies. Our men could not resist the attack and they retreated. The Neog's son pushed forward the retreating soldiers with the handle of his sword and urged them to fight with the enemies. A Musalman pointed his gun to the Neog's son and fired. The Neog's son fell dead on the spot. The Musalmans got possession of our four large ships and one cannon. The Musalmans, having passed two days there marched to Agiāthuthi and laid siege on the fort there. Our garrison retreated to the fort Haraighāt. The Musalmans, passing a day at Agiāthuthi, proceeded on land and besieged our fort at Harāighāt but they were repulsed. They retired to a hill adjacent to our fort where they made a stockade and passed three days. After three days, the Musalmans advanced with ten large ships and ten war sloops along the Barnadi (Brahmaputra) and attacked our armies. Our men retreated. The enemies got our ten warships, a cannon and four waggon ships.

109. Hearing the news of the death of the Neog's son, the heavenly king sent Lāshām the son of Chiring and the son of Madnokhowā Hazarikā with reinforcement. One Lānmungshen was made Commander-in-chief of war of both land and naval forces. Lāshām Baruā was made commander of the naval force, and was ordered to remain at Harāighat with vigilence. Lāshām proclaimed the order of the king to all. Lānmungshen repaired the fort at Pāru (Pāndu) and remained there. Lāshām Baruā repaired

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the Haraighat fort and stopped therein. The Musalmans advanced upstream the river, Tilão, in their ships and stopped in the middle of the river by moving the ships. The warships of the Musalmans were stationed on both sides of the river near the sand-banks. One day, a bloody battle was fought in hot earnest, between the Musalmans and our armies. Both the parties fought with guns and bows. A great number of soldiers fell dead on both sides but neither party gave way. When the Musalmans saw that they were not in a position to defeat our army, they retreated to Huālkushi and halted there. Chāophā Shusheng offered sacrifices to the Goddess. He also worshipped, the river-god of the river, Tilão by sacrificing many goats, ducks and buffaloes. He prayed the river god to be propitiated to dry up the Hājo branch of the river. The river god being propitiated at the king's prayer, dried up the Hājo branch. The large ships of the Musalmans remained in their respective places being struck aground. The king ordered one Lāiphrangjāng to direct our men to proceed to Ágiāthuthi and stop there by constructing a fort. Thus ordered our men proceeded to Ágiāthuthi where they took their station by erecting a fort. A Firingi, coming out of the fort at Hualkushi fired his gun to a vulture. Our garrison, having heard the sound of the gun-shot, rushed forward and saw the Firingi whom they made a captive.

110. [illegible]

110. Our men, after having had a consultation among themselves, sent the news of drying up of the Hājo Branch of the river, Tilão, and of the ships of the Musalmans being cast aground on the sand banks, to the heavenly king. Moreover they requested the king to send some large ships. Lāiphrangjāng came to the heavenly king and made over the Firingi to him. Lāiphrangjāng informed the king of the request of all. The king, then, sent sixty large ships and ten thousand men, consisting of king's own trusted persons, the archers and the gunners. The heavenly king despatched one Lashām Kanthā, one Bhavala, one

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Kundā, one Lāshāi Dhekiāl, one Lāshām Hari and one Bekā Matak in charge of the navy. The king, again, sent one Kandu, one Dhanāi, a son of one Marālāi Dhanudhariā Baruā and four Chāodangs by water to fight with the enemies. One Langi, the grandson of Ching Shāikān, one Bihuā, one Lākai, and one Lāshām Kanta were sent by land. Then our whole force land and naval, assembled near the fort, Huālkushi where Hatrājit was with his army, and laid seige on the fort. A great number of Musalmans was killed and the rest fled away. One Bijulibajit dashed out of the fort and fell into the water of the river. Our men captured him alive. Hatrajit fled with one hundred ships. Our army chased after him up to the Kalahi river. One Shekhāng, Musalman, attacked our army with sixty ships. Our men baffled their charge and captured their forty warships and an innumerable number of ships loaded with provisions. Our army pursued the enemies up to Chandankoth. Having abandoned the chase, our men came back to the fort Huālkushi in three days. The heavenly king's army got three hundred ships, three hundred large and small guns, one hundred and sixty swords, twenty two Jāmdāni cloths, many anchors of ships, seventy six shields, sixty flint guns and one hundred and forty hand guns besides a large quantity of silver, gold and other things of the enemies. The heavenly king heard the news of this brilliant success. The grandson of Lakshmi Nārāyan came to our king with a fine horse and offered it to him at Sonāninagar by falling prostrate at his feet.

111. [illegible]

111. In the month of Dinshām (Magh), the heavenly king sent words to the Dāngariās asking them to depute some one to the Muhādi (nowab) to propose peace. In obedience to king's order, the Dangarias sent one Dharam

Narâyan to negotiate peace with Mahudi (nowab). The nowab came out of his fort and had a conversation with our Kataki. The Dāngariās sent Lāiphrang-jāng to inform Chāophā Shusheng of the news. The heavenly king made Chiring-phisheng of Lānphimā family, the head of all. The party made preparation to go to the nowab. Chiringphisheng and the king proceeded down from Sonari-nagar. The nowab was then at Bahā-kāma. Chiringphisheng sent one Bhelāi Kataki to the nowab to tell him that the heavenly king wished the nowab to come to Hājo. Bhelāi accordingly went to the nowab and informed the nowab the wish of the heavenly king. The nowab con-sented to the proposal. Bhelāi sent the news to Chiringphisheng. Next day morning, as Bhelāi was returning after having had a talk with the nowab a Musalman attempted to kill Bhelāi with his lance but fortunately Bhelāi escaped death. A certain man of our party came running and informed Chiringphisheng of the news. The Musalmans wished to attack our army at Hajo and raised a general sensation throughout. The nowab standing up said to his army to keep order and thus he prevented the Musalmans from attacking our army. The man who tried to kill Bhelāi was beheaded. The nowab sent the head to our fort. Next day Chiringphisheng asked Dharamnārāyan to go to escort the nowab. Dharamnārāyan accordingly went to the nowab. The nowab came to Hajo and brought with him four male elephants five female elephants and seven harnessed horses. One Mirjāmākai, one Mirjā Hushung, and a great number of Moughals and Pathans followed the nowab. Chiringphisheng collected our men near the river Tilāo and engaged sufficient number of men to attend the nowab. Then he proceeded upstream the Tilāo and halted on a sand bank. One Mirjā did not come with his men as desired, so Chiringphisheng marched with his army against Mirjā and killed him with his men. Mirjā's brick-town was demolished and his brick-buildings were destroyed. Chiringphisheng got two thousand large and small guns, nine hundred and twenty swords, and four

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thousand large swords besides innumerable number of Jāmdāni cloths, and Khabuā knives, seven hundred big horses, three gold pipes set with pearl, two pairs of gold bracelets set with precious stones, a pair of ordinary gold bracelets, a gold saddle set with pearls, a pair of gold necklaces, a pair of gold girdles, ornamented with precious stones, a pair of gold chains adorned with pearls, a set of gold Pesandār (a kind of ornament), three pairs of silver bangles, a Bera (tripod), a silver bowl and a sword with guilted handle, as spoils of war. The spoils were sent, in charge of the Barbarua, to the heavenly king who was at Hājo. The Barphukan, Lāsham Baruā and many other high officers came to and remained in the forts at Pāru and Harāighāt. Chiringphisheng returned to the king.

112. [illegible]

112. In the month of Dinshi (Fālgun), Lānmungshen, Khānglā and Dharamnārāyan were sent to capture Uttam, a Musalman general living in Hājo. At the approach of our army, Uttam fled to Bengal. Our men set fire to the granary and buildings belonging to Uttam, and then came to Barnagar. Lānmungshen setting aside the king's order removed twenty families of Hualkushi to Bāmunkushi and established them there. Having heard the news, the king arrested and put him to death. The king sent one Chiring Piksai in place of Lānmungshen and directed him to remain in the fort Pāru, as the head of the whole garrison there.

113. [illegible]

113. In the month of Dinhā (Chaitra), the Musalmans came to Hājo with the brother of Mirjā and one Pasupati

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and stopped there for the night in order to collect the bones of their brothers. Next morning, they came back to Madhupur and halted there. A detachment of our army made a hot pursuit after the Musalmans and stopped at Kunda. The Musalmans could not remain at Madhupur. They retreated and halted at Barpeta. In the month of Dinpet (Ahār), the heavenly king ordered the armies at Kundā to attack the Musalmans. Our army marched against the Musalmans and surrounded them in the fort Pumarā. The Musalmans, retreated to Bisnupur. The Musalmans at Bisnupur divided into four bands. One band proceeded to Bhātakushi and stopped there: the second band to Jākhalikhanā and the third band to Bhavānipur. Our army pursued the Musalmans proceeding to Bisnupur. The enemies retreated. Our army made a fort at Nimisā and halted at Kālāpāni. In the month of Dinship (Bhādra) our army marched from Kālāpani and attacked the Musalman garrison in the Jākhalikhanā fort. The Musalmans fled away. Our army got twenty horses and many guns, swords and carts of the Musalmans. In the month of Dinshipit (Āhin), our army advanced on and constructed a fort near to the enemies fort at Bhātakushi.

114. [illegible]

114. In Lakni, Tāo-cheu (i.e. in 1640 A.D.), in the month of Dinshipit (Āhin), the heavenly king despatched the Barpātra Gohāin, the Bargohāin and the Buragohāin from Garhgāon to Sāolā to stay there repairing the fort. In the latter part of the month of Dinshipshang (Kāti), the heavenly king sent some men to arrest and bring in the Pikshāi Barphukan for his not acting according to king's order. The Barphukan was arrested and produced before the king. The king put Pikshāi into dungeon in Sonārinagar by putting iron chains on his neck and head for six months. Afterwards, the king sent one Lānga, the son of Khāmpet Bargohāin to remain at Pāru (Pāndu) in place of Pikshāi. In the month of Dinching (Āghon), the heavenly king ordered our army to pro-

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ceed to and attack the Musalmans in the fort, Bhātakuṭhi. Our men accordingly proceeded to and laid siege on the enemies' fort. Our army took the fort. Next morning, the Musalmans on elephants and horses attacked our army in the fort. The ditches of the fort, were filled with dead bodies of the Musalmans. Our , Lānmungkhru fell dead. Lāshām Baruā of Abhoipur retreated and entered into the fort of Phrangjang, with his army. Phrangjāng reproached him bitterly. Next morning Lāshām Barua and the brother of Lāngu fled to Bengal. Our army retreated to Pumarā. The enemies surrounded our army both by land and naval forces. A battle was fought at Bārepaitā. Our army was totally vanquished. Our Dāmsheng Kuar Hāzarikā, Chiring Sāikan Hāzarikā, Dalai Hāzarikā, Lānchingnāng Neog and Lāngi Neog of Bargohain family were killed in the battle. One Palangā Kuar and the Halaguri Rājkhowā were captured alive by the Musalmans and offered to Delhi Bādsā. Lāshām Barua and Palongā were fettered and put into prison by the king of Bengal (perhaps, the nowab). The rest of our force retired to Harāighāt. Our garrison at Pumarā also retired to Harāighat. Lāngu, the son of Chāo-Khāmpet was deposed by the king, as he was thought inexperienced.

115. [illegible]

115. The heavenly king sent one Chāongu, the son of one Khunnak and the Marangikhowā Gohāin to Pāru(Pāndu). They proceeded accordingly and arrived at Pāru where they passed two days. The Musalmans coming both by land and by water besieged our garrison in the fort, Agiāthuṭhi. Our men being unable to repulse the enemies' attack, took to their heels and came to the fort Harāighat by surrendering the fort Agiāthuthi to the enemies. Our garrison in the fort, Pāru, retreated and came to Kaliabar with the armies remaining in the fort, Harāighāt. Now, the Burā-

Gohāin, the Bargohāin and the Barpātra Gohain with other Baruās and Phukans marched down to Kaliābar and stopped there. They employed themselves in fortifying the place. The Musalmans advanced up and raised a fort at the mouth of the Kajali river. They, then, dwelt therein. The heavenly king ordered the Buragohāin, the Bargohāin and the Barpatragohāin to fall upon theMusalmans living in the fort at the mouth of the Kājali river. Before receipt of the order of the king, one Hari Deka and one Maruā Kuar marched against the Musalmans living in the fort Kājali, defeated them and took the fort. In the month of Dinship (Bhādra), the heavenly king ordered the three Dāngariās, namely, the Buragohāin, the Bargohāin and the Barpātra Gohāin to remain in the fort at Kājali with the army. They then, having had a consultation among themselves, sent a false report of their arrival at the fôrt Kājali to the king. The heavenly king sent one Lāngideu Likchau with a letter to the Dāngariās, ordering them to come to Kaliābar and remain there fortifying the stronghold. The Barbaruā was ordered to proceed with his men to the mouth of the Kājali river and remain there in the fort. The Barbaruā accordingly proceeded to Kājali. The Musalmans hastened to the fort Kājali and attacked our army. A great number of men, on both sides fell dead. The Musalmans retreated. The Dāngariās, hearing the news prepared themselves to march against the enemies disregarding the order of the king. They marched straight, taking with them, large cannon, shields, large and small ships, and halted on a sand bank. In the meantime, the Musalmans came up with their ships. On their approach, our army fled, leaving the ships and the cannon. The Barbaruā had a hair breadth escape. One Bihuā and one Lāi Hāzarikā kept themselves aloof from fighting, either on land or in water. The king put them to death. Our army retreated and halted in the fort at Kaliābar. Having heard the news, the king reproved the Dāngariās and ordered them to repair the fort at Samadharā. The king ordered the Barbaruā to remain

in the south of the river, Tilāo and Pikshāi in the north. They proceeded to the respective places, made forts and remained ready to meet the enemies.

116. In Lākni Kāplāo (i.e. in 1641 A.D), the Musalmans, advancing both by land and by water, reached the mouth of the Bharali river and erected a fort adjacent to our one. They remained in the fort. Daily skirmishes were going on between the Musalmans and our army. One day, the Musalmans, on elephants and horses and with their ships attacked our army. Our army shot cannon and four of the enemies' ships were destroyed. The Musalmans being unable to vanquish our army in naval battle retired to their fort. Next morning, the Musalmans, having had a consultation among themselves, advanced on land and laid siege on the fort of the Bargohāin. The battle commenced in the morning and lasted till evening A vast number of Musalmans fell dead in the field. Only twenty persons, on the side of the Bargohāin, were killed. The Musalmans could not get a victory. They returned to their fort. In the following morning, the Musalmans crossed the Bharali river and constructed a fort near to that of ours. The Dāngariās sent the news to the heavenly king. Thus informed, the king despatched one Shirāng Bhitarual Baruā, one Lāi, the grandson of Rup Sandiqui, one Chāongu Kuar and the grandson of Khambun. They, then came to Sāmdharā and remained three days there without having any opposition from the enemies. In the morning of the fourth day the Musalmans coming out of their fort, attacked our forts under the command of the Burāgohain, the Bargohain, the Barpātra Gohāin, the Rup Sandiqui and the Marangi Khowa Gohain in different bands. The king's own men reinforced the armies in the forts. Our men hurled down the Musalmans with their swords, spears and clubs. The Musalmans not being able to break our line returned to their fort. Next morning, the Musalmans crossed the Bharali and proceeded down to Gauhati where they halted. In the month of Dinshām our armies assembled

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together, came to the mouth of the Kajali river and took their station there.

117. [illegible]

117. In Lākni Dāpmāo (i.e. in 1643 A.D.), the king constructed a fort at Hāmdai. In raising the fort, the earth walls gave way and could not be made hard. In the same year, some boiled unhusked rice germinated and a famine broke out. Flocks of Kaupatiā birds flew eastward surrounding the whole country. Yellow threads, from the sky, fell down covering the country. Kotohā bamboos flowered in the city. The heavenly king made a fort at Lakhau in a month and a half. In the month of Dinshi (Fālgun) the king came back to and stopped at Garhgaon. In the month of Dinruk (Bahāg) the king offered sacrifices to Sheng at Charāideu. In the month of Dinchit (Jaistha), the heavenly king worshipped the gods at Dihing. In the month of Dinkāo (Sravan), on the day Mungmut, the king worshipped all the gods at his royal palace. In the morning of the day, Plekshān, the king fell ill. The Dāngariās, and other Phukans and Baruas waited upon and attended the king for ten days and ten nights. The three princes attended the king. They did not leave him during his illness. The youngest prince was ready with his men armed with spears, swords and guns to sieze both the brothers. Both the brothers came to know of the plot. The eldest brother, Chāo-Shuramphā told his younger brother, Chāo-Shuchingphā, "I have no sons or grandsons to succeed me, so it is not proper to make me king but if I be required to be king I shall remain a nominal king, and know it for certain that the whole country is yours." Chāopha Shuching ordered his men to shut the inside gate of the fort, in order to hold a council with all the ministers. The ministers, being on the side of Chāophā Shuching, Chāophā Shuching drove away the men of the youngest prince, taking by force their guns, swords and spears. Chāo, the youngest prince was left alone. In Lākni Dāpmāo (i.e. in 1643 A.D.) on the day Mungsheu,

Chāophā Shusheng died. He ruled the country full thirty-nine years.

SHURAMPHĀ (*ALIAS* BHAGA RAJA)

118. [illegible]

118. All the Dāngarias, the Phukans, the Baruās and others said to Chāophā Shuching, "We your slaves and subjects will be glad to see you become king." Chāophā Shuching said to the Buragahāin, "it is not proper for a younger brother to make himself king, in presence of his elder brother, so you better go and accept my elder brother as your king." The Dāngariās and all others could not set aside the word of Chāophā Shuching. They accepted Chāophā Shuram as their king. Chāopha Shuram became king on the day, Khutshingā in the month, Dinshipit (Áhin). In the month of Dinchit (Jaistha) people spoke against Chāo-Shāi, the youngest prince. The king ordered to put him to death at the town, Rāilung, and to entomb him there. Chāophā Shuram lived with his step-mother as man and wife. He gave her the power of using Kekorādolā (a kind of Dooly formerly used by the Ahom kings of Assam). At this, the Dāngariās felt greatly dishonoured. The king also committed some other crimes which displeased all. All persons began to speak ill of the king.

119. [illegible]

119. Then the king brought in a daughter of a Chutiā and made her queen. He named her Nāngrām. All the ministers and other officers prevented the king from doing such a thing. All the people of the country were displeased with this action of the king. This queen adopted a boy of her former husband's elder brother. The king wished to make the adopted boy inherit him. The Lord of heaven was not in favour. The Lord of the world did not like to see the boy to be king. The boy could never be a king. The adopted son of the queen died, in the month of Dinkāo (Sravan). The king asked the three Dāngariās, the Phukans and the Baruas to offer a boy of each to put them into grave with the adopted son. The news reached Chāopha Shuchingphā. He sent words to his brother saying that he

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was going to ruin the country. Chāophā Shuram said, "If the Dāngariās do not agree to give their children, then let them work with the labourers, in making the mound." The king gave himself up to lamentation day and night. He gave up eating and drinking. When the news reached the Dāngariās, the Baruās and the Phukans, they became very angry. They said, "We never hear of such an occurrence in the days of our fathers and grandfathers. It has come to pass in our day, now we must see what may bring our good." Then Lāko Barpātra, Shukulāhudu Burāgohāin Parbatiā Pilinga Bargohain Nipari Phukan, Lānphimā, the Tipām Raja and all others conspired against Shuramphā and asked help from Chāophā Shuching. Chāophā Shuchingmung said, "I am a valitudinarian. It will, therefore not be possible for me to rule the country well. I did not become king before for this reason. I, now, wish you not to have your present king but if you do not leave me and think it good to make me king, then you should not be idle." Then the Dāngariās and others said, "O, king! you must not leave us. You must take the rule of the country. We, your slaves, promise you help and if you be not king, you will be sinner of our death." Thus spoken, Chāophā Shuching agreed to the proposal and said, "I shall put up with the Barpātra Dāngariā and you must remain in order of battle, taking with you some ladders, elephants, guns, spears and swords to enter into the city by force. That day, the grandson of Kansheng Barpātra named Klangshā, seeing them go to enter into the city said, "Are you going to pull off the tusks of a living elephant?" Chāophā Shuram was quite ignorant of the plot. A certain prince came to and entered into the city. He asked some men to shut up the gate, and directed all the men in the city to protect the king. The Neog came with bows and arrows. Nobody came to him. Chāopha Shuram said to Klangshā Neog, "You should not go away leaving this place. Take an elephant of any countryman and bring it to me." The Neog said to the king Shuram, "You are now

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dead and if we remain with you we are sure to die.' With this, he left the city taking his bows and arrows with him. Chāophā Shuchingmung with the Dāngariās and others entered into the city and Chāophā Shuram was forsaken by all. In Lākni Plekshingā (*i.e.*, in 1646 A.D.) Chāophā Shuram was deposed. He ruled the country for full three years.

SHUCHINGPHĀ (NARIĀ RAJA)

120. [illegible]

120. Chāophā Shuching ascended the throne. The Barpātra Gohāin said to the king that Klangshā Neog pointed his spear to the king's men. Chāophā Shuching thought over the matter deeply. Next day, the king after having had the meal, dressed himself in good attire and came to the council hall. He had a consultation with his own men and then ordered them to put the old officers to death. After a fortnight, the king engaged a tusked elephant and a large murā elephant to fight. The murā elephant was severely beaten. He fled away and died. In Lākni Kātmut (i.e. in 1646 A.D.) in the month of Dinching (Āghon) and on the day, Rungsheu, the king put the king posts of his Holong (royal palace). In the month of Dinkām (Puh), the king ordered to raise an embankment to catch elephants, at Chāngcheri but not a single elephant entered into the enclosure. The daughter of Lāko Barpātra had a private talk with the mother of Lāpet, a son of Chāophā Shuching. Some one informed the king that Lāko Barpātra and the prince, Lāpet, had conspired to depose him. Thus informed, Chāophā Shuchingmung ordered his men to put prince, Lāpet to death. The king put to death Lāko Barpatra and his brother, the Nāosaliā Phukan with their brothers and sons. The prince Lāpet was taken to Bhogbari where he was burnt to death.

[Ahom script text]

121. [Ahom script text]

121. On the third day of the month of Dinshām (Māgh) and on the day, Dapmāo, the king ascended the Holong. On the day, Bānrung, the king, mounting on an elephant, conveyed the idol of Chomdeu on his neck. At the noon of the day, the king sat on the throne with Chomdeu on his neck. The king gave presents to all his subjects as befited. Throughout the country different sorts of amusements were going on. Drums were beaten all along. On the day, Kāpcheu, the king planted an Áyubar (a banian tree planted for long life). On the day, Rāicheu, the king planted a Bātbar in the north. In the month of Dīnshi (Falgun) and on the day, Tāoshi, the king replaced the king posts of the Holong at Garhgaon. Then in the month of Dinhā (Chaitra) the king ordered his men to capture some tigers. The king ordered two men to bring a good elephant to fight with a tiger in the arena. The tiger bit the elephant but the latter did not die. Then the king left a crocodile to fight with the tiger. The crocodile bit the feet of the tiger and the tiger set excrement and made water with pain. On the 11th day of the month, Dinpet (Ahār), on the day, Tāoshi, Chāophā Shuchingmung came down from his Holong and ascended the Pātghar at Garhgaon. The king offered presents to all. Then a Koch Rāja named Rupnārāyan came to our king with presents. He was, entertained at the Tup (the projecting part of a building) of the great royal building along with the three Dāngariās and the Phukans. Rupnārāyan greeted the king placing the head at his feet. The heavenly king gave him necessary instructions and the rule of the Koch country, Kāmtā.

122. [Ahom script text]

122. In Lākni, Kātmut (i.e. in 1647 A.D.) in the month of Dinkāo (Srāvan) and on the day, Plekngi, the royal palace of the king was struck by lightning. Lances, spears, bows and arrows were

[illegible]

destroyed. On the 12th of the month Dinshipit (Áhin) and on the day, Rungrāo, the Musalmans, Alaimatkhan and Lamahammad came to the heavenly king with presents and paid him respect by kneeling before him. They offered the king two horses, one white and the other red, two pairs of cymbals and twenty Chit cloths. In Lakni, Khutshān (i.e. in 1648 A.D.), in the month, Dinkām (Puh) and on the day, Rāishi, the heavenly king proceeded to Bakatānagar from Garhgaon and remained there. In the morning of the day, Mungsheu, the king came to Khowang. On the day, Bānrung, the king proceeded down-stream the Dihing river to Bholātali and arriving at the place, stopped there. On the day, Dâpsheu, the king proceeded to Manipur by the river, Tiláo and halted at Harā. There the king searched out honey and tasted it. He proceeded down and stopped at Barbil. In the month of Dinshām (Māgh), the king proceeded downstream the Tilāo from Barbil and stopped at the mouth of the Dikhau river. On the day, Kātmut, the king offered sacrifices to gods. On the day, Dāprāo, the king came to the town, Mesamarā from Dikhaumukh. On the day, Rāimit, the king came to Nāmdāng A certain man was possessed of some supernatural power. The king showed him great respect. In the morning of the day, Mungkeu, the king came back to the capital.

123. [illegible]

123. In the month of Dinhā (Chaitra) the king called in all the Dāngariās, the Baruas and others and had a private consultation with them. The king ordered them to proceed by the river Tilāo and take their station in a Chāpari near the river, where they were to repair the broken ships. The king advised them to take the Kāris and Hajuās with them to draw the ships to the verge of water. The king also collected a large number of persons and put them under the Dāngariās and other officers. On the day, Plekcheu, the king came down and halted at Barukatā. In the month of Dinchit (Jaistha), the Dāngariās could not act as directed by the king. When

[illegible]

the king heard of this, he became very angry and called them back. On the day, Mungkeu, the king sent Gutimali Abhoīpuriā Rajkowa and Palangā Rājkhowā to proceed to Athgāon crossing the river Sobansiri. They proceeded accordingly, came to and stopped at Kungaripară Sukhutmarā.

124. [illegible]

124. The Burāgohāin, the Bargohāin and the Barpātra Gohāin, with their men, proceeded down-stream the river, Tilāo (Lohit) and halted at Rangā Chapari. On the day Rungmāo, they took their march again and assembled at the mouth of the river, Dikrang. On the day, Dāpmut, the Dihingiā Bargohāin and the Barpātra Gohāin advanced upstream the Dikrang. The Dihingia Bargohain proceeded on the right bank of the Dikrang. They came to and halted at Kānbar. On the day Kātkeu, they arrived at Maghnowā. The Burāgohāin sent one Ruprāi with seven hundred men to go in front and halt in a yonder field. Our men entered into the Chungi's territory and plundered their Mākāt (a kind of plant), a bundle of straw and a load of bamboo. The Chungis shot arrows to Ruprāi. Ruprāi fell dead. Some of our men were also killed. On the day, Kāpshi, our Dāngariās proceeded to and halted at Phulbari. In the month of Dinpet (Ahār), on the day, Plekshān, they came to and stopped at the mouth of the Pichalā river. On the day, Kāpngi, they advanced to Chapaguri and stopped there. Our men destroyed a stockade of the Chungis in the jungle. The Chungis came out of their houses and attacked our men. The Chungis discharged vollies of arrows. A Chungi shot an arrow to the Burāgohāin, which inflicted a slight wound on the body of the Burāgohāin. Our men got seven white horses, some spears, bows and arrows of the Chungis. On the day, Plekngi, the Salaguriā and Āhataguriā Rājkhowās advanced from their fort on the Khutmarā hill and arrived at the side of the Dikrang river. They set fire to the dwellings and the granaries of the

Chungis on the right hand side of the Dikrang. The three Dāngariās going down with their men by the side of the Bāndar hill, set fire to the houses of the Chungis and halted at Athiābāri. They could not capture any Chungi but they got their properties. On the day, Rung-shān, our men entered into a Chungi village. The Chungis rushed out and attacked our men. Our men took to their heels and entered into the fort where they remained for nine days. On the day, Tāoshingā, Palangā Rājkhowa of Lukkhākhun family and Gutimāli Sala-guriā Rājkhowā sent one Batāhgilā and one Lāngu Hāzarikā with their men to the Buragohāin Dāngariā to consult about the Chungi's affairs. The Chungis lying in ambush fell suddenly upon our army. A great number of men on our side was killed. Lāngu Hazarikā managed to escape. Having heard the news, the heavenly king expressed his willingness to all to proceed at once against the Chungis and destroy them. Gutimali and Palangā marched against the Chun-gis to destroy their fort. Our men met no opposition on the way as they advanced. They, by force, entered into the fort of the Chungis and fired guns to the Chungis. Six of the Chungis were shot dead and the rest retreated. The Buragohain and the Dihingiā Bargohāin and all others proposed to destroy the fort of the Chungis at the fort of the Bāndar hill but they could not get a way to the fort. On the day, Kamut our army retreated. All of them, com-ing by the river, Tilāo (Lohit) and halted on Rangāchāpari. On the day Kāpshān, the whole body of men came up and halted at Dikhaumukh. The king order-ed the Burāgohāin, the Barpātra Gohāin and all others to remain at Dikhaumukh by fortifying the passages near the river, Tilāo (Lohit). They did not act as desired by the king. Then the Dāngari-ās came back leaving the place. At this, the king being infuriated with rage deposed both the Burāgohāin and the Barpātra Gohāin. The king made them put on women's dress in presence of all.

[illegible]

125. [illegible]

125. In the month of Dinshi (Fālgun), the king ordered Phetā Bāmun Rājkhowā to go to the Tipām and Nāmrukiā Rajas to get their tributes. The Tipâm Raja did not pay his tribute. He formed a plot against the heavenly king. He collected the Tipamiās and after having had a consultation with them, gave them a feast for two days by killing cows and hogs. He asked the Tipamiās to remain faithful to him and supplied them guns and lances. The Tipamiās promised to remain on his side. Then the Tipamiās revolted and plundered the neighbouring villages. On the day, Tāo-cheu, the grandson of Sāringiā Gohāin and Lāntāj-āng Kaliā sent the news to the king. His Majesty ordered Hātimuriā Phukan and the Namrukiā Raja to proceed against the Tipām Raja. The Nāmrukiā Raja surrounded the residence of the Tipam Raja and set fire to it. The Tipām Raja was not found there. The Hatimuriā Phukan returned to his station in the night time. In the dead of night, the Tipām Raja stealthily entered into the house where the Hātimuria Phukan was putting up. The Hatimuria Phukan made a rush at the Tipâm Raja and captured him. Thus the Tipām Raja was made a captive. The Phukan, then, sent a Kataki to the king for advice. The king advised the Kataki to put Tipām Raja to death with his family. The kataki came back and informed the Phukan of the order of the king. The Tipām Raja was accordingly put to death with his family.

126. [illegible]

126. In the month of Dinchit (Jaistha) some Khāmjangiā Nāgās came to and paid homage to the king at Garhgaon kneeling before him. They laid their prayer at the feet of the heavenly king, saying that the Nagas of the villages Khāmteng, Sikidu, Titu, Khamā and Lumā had harrassed them and they had come to ask His Majesty's help. The heavenly king instructed the Namrukia

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and Tipām Rajas to do the needful and ordered the Khāmjangiās to go back. In Lākni, Rungrāo (*i.e.*, in 1648 A.D.) in the month of Dinkām (Puh), on the day, Rāishi, Chāopha Shuchingmung left Mesamara, came to and halted at Dāngkatā. On the day Mungmāo, the king proceeded down from Dāngkatā and halted at Hāladhibāri. On the day, Pekshi, His Majesty left Hāladhibari, and came to Gelabil near Dergaon. In the month of Dinshām (Māgh) and on the day Kārāo, the king came to Áthubhagā. On the day Rāicheu, His Majesty left Athubhagā and came to Mesāmarā. On the day Plekcheu, Chāophā Shuchingmung proceeded downward and stopped at Autal. The king consulting the high officers, collected all the men and ordered Lāsāi Phukan and other Baruās and and Neogs to remain at the Ghāts of the Tilāo near Autal. The king despatched the Burāgohāin downward at the head of an army. Lāitemā Barpātra was sent to Dikrang. On the day, Khutmit, the king brought the warships and ferry boats to the Ghāts at Autal. Then our army advanced on and entered into the Chungi villages. The Chungis came out and attacked our army. A terrible battle was fought. The Chungis and the Miris, who helped the former, took to their heals. Our army captured four Miris and produced them before the king. The king sent order to all to repair the roads. Accordingly our men repaired the roads and made new roads clearing the jungles. At length they arrived at the foot of a hill where they threw up a fort and put up therein. At the approach of our army, the Chungis and the Miris fled away. Our soldiers burnt down their dwelling houses and the granaries. Our army feasted themselves by killing cows and hogs. They got five hundred stray cows of the Chungis, and made them over to the heavenly king. The Chungis of twelve villages came to our king who was at Autal, and paid His Majesty their homage by falling prostrate before him. In the month of Dinshi (Falgun), on the day, Khutmit, the heavenly king came to Mesāmarā. The king brought the Miris with him. On the day, Kāplāo, the king came to

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Tāimung from Mesamarā. Then the Dāngariās and other high officers sent guns, swords and bows to the king to Garhgaon. The king heard the news of the conquest of the Chungis. His Majesty sent Katakis to call back the Dāngariās and others to the capital. The king sent back the Miris of the east giving them suitable presents.

127. [illegible]

127. In the month of Dinhā (Chaitra), the king captured elephants at the source of the river, Dhali. His Majesty then went to and halted at Mesāmarā. He did not proceed forward. He ordered Chāophulung and Chāoban to repair the Hatigārh at Dhali for catching elephants. The king left the place on the very day. After five days, the king arrived at Tāimung. In the month of Dinchit (Jaistha), on the day, Kāpngi, the heavenly king collected an army and placing Lāsāi Phukan at the head, sent them to the Chungi's territory. They took their march accordingly. The king proceeded down to the mouth of the Autalā river. In the month of Dinpet (Āhār), and on the day, Kāpcheu, the king sent the son of Phetā and the Nāmrukia Raja to stop at Khereo. The Khāmjangiā Bargohāin, having heard that the king had sent an army against the Nagas, came down with Kāris and Hajuās to offer suitable provisions to the Nāmrukiā Raja. Our army arrived at Pāknāng and from Pāknāng they came to and halted at Khereo. The Dāngariās held a Council and after due considera-

tion sent one Manthiringrāi to the Khamtengiā Nagas. The Khāmjangiā Bargohāin did not allow the Kataki to pass through his province. The Kataki could not go to Khāmteng. He came back and intimated the Nāmrukiā Raja of the matter. One Chiring was sent to the king to inform the news. When Chāophā Shuchingmung heard the news, he became very angry and ordered our men to make a bridge over the river Khereo. Then Chapā Barpātra came to the river Khereo and engaged himself in making a bridge over the river. When the bridge was completed, our army crossed the river and marched against the Khāmtengiā Nagas and set fire to their dwelling houses and granaries. Next morning, the Khāmtengiā Nagas came out of their place of concealment in the Jungle. The two sons of Pheta and another man made no attempt to fight with the Khāmtengiā Nagas. Being informed of this, Chāophā Shuchingmung sent one Lātum Chiring to bring them three heavily chained with iron fetters. The sons of Pheta and the other man were arrested and placed in an elephant cage heavily enchained at Garhgaon. The grandson of one Lāphā Lāsāi was brought enchained to Áhataguri, where he fell ill of griping and died. The Khāmjangiā Bargohāin chained Lāpet Chāo-dāng Baruā and conveyed him to the town Chiri where he was put to death. The king left Tāibankhun with impunity and sent him to plant a banian tree on an elevated place at the bank of the river Khereo. One Lāntumphe Bāilung was ordered to perform the required ceremony.

128. In the month of Dinching (Ághon), on the day, Dāpmāo, our army advanced from Tānā to Nāmkui. On the day, Rāishi, they arrived at Khāmjāng and stopped at Pānglā, On the day, Mungshān, after having had a consultation, they collected bamboos and constructed a stockade. In the morning of the day, Plekshingā, they advanced to the fort on the Khāmteng hill and arrived at the place. The Nagas of the villages, Thāokhen, Rukhru, Lātemā, Khāmpin, Chāokhā and Khāmteng came

out to fight with our men. They became frightened at the sight of the vast number of our men. They did not fight but shouted to our men from the top of the hill Khāmteng to return. In the next morning our men wished to leave the place. Then our men shouted to the Nagas, "if you do not wish to come down to fight with us or if you do not submit, we will not go back." The Nagas of the above villages acknowledged submission. They sent Khunbān Lāte Chānlum and Khāmteng Thaophrang with two other men, Lāsāi and Tumā of Thunkhen tribe. They brought two goats, two cages of fowls and two pots of liquor as tributes. They asked pardon for offending the great king. Our army stopped there. The Khāmjangiā Bargohāin engaged labourers to repair the houses and the granaries at Chāorāi. Next morning, our army sent Katakis to watch the movements of the enemies. The Katakis came back and advised our men to use guns. Our army could not obtain definite information of the way to Khāmjang. However, they determined not to leave the king's cause. They sent one Chāotung to inform the news to the Hātibaruā. The Hātibarua collected the people of the place. Then in consultation with them, he engaged them in clearing the place and in repairing the roads. On the day, Tāomit, our army marched forward and attacked the Khāmjangiā Nagas. The Nagas fled away. Our soldiers set fire to the houses of the enemies and chased after them. Our army obtained possession of, twenty methons (wild cows), one hundred and sixty Naga caps, six blankets, sixteen women and two young men of the enemies. One Chiring brought the spoils and made them over to the king at Gurhgaon. Twenty persons were produced before the king. The king placed them in a dungeon near a market place. His Majesty sent back Chiring to the Hātibaruā with necessary instructions. The Hatibarua applied himself to act as desired by the king. One Aton, one Phāilungtum, one Bāiku, one Bānkukeu, one Bānlāte, one Rukhu one Pangkā, one Khāmteng, one Pungkhu, and one Lungkā were brought enchained and put

in a prison at Pukhurikhanā near Khāmteng. One Khāmtenglāng and one Hāleng were fettered in Jangnā field. After having enchained the Nagas, the Hātibaruā came to and informed Thāorāi of the news. Thāorāi came to the king and intimated him of the Nagā's affairs. The Khāmtengiā Nagas offered the king two gongs, a packet of poison, and eight bundles of Shenāt. The brother of Khāmtengiā Raja came with Chiringrāi. In the month of Dinshi (Falgun) and on the day, Kārao, the king placed the eldest son of the Khāmjangiā Bargohāin in place of his father. Both the king and his son circulated the news throughout the country. The king gave men, coats, caps, earings, a decorated and embroidered cloth, a horse, a sward, a spear, a bow with an arrow and a roll of chit cloth to the Khāmjangiā Bargohāin. Tithāorāi and Tithaokhen were presented with coats, caps and silver earings. Thāobānthāonā was also presented with many things. They came to take their presents from our king from Itānagar. The heavenly king spread two gorgeous cloths and having seated thereon, taught them rules. The king wished them to drink. On the day, Rāicheu, they drank with fear. The great king drank with them with drooping head and placing one leg upon the other.

[illegible]

129. [illegible]

129. In Lākni, Tāomit (i.e. in 1649 A.D.) in the middle of the month of Dinching (Ághon) and on the day, Katmut Chāophā Shuchingmung came to Nāmdeng from Garhgaon. On the day, Khutshān, the king proceeded to Mesamarā. In the month of Dinshām (Puh) and the day Kārāo, the king came to Maluāl, and halted there. On the day, Mungmāo, Chāophā Shuchingmung engaged different bodies of men in the work of the preparation of the construction of forts on land and in water. The heavenly king ordered to bring spears and swords and directed one Damarā Neog to place them in the forts to use them in time of war. Besides those things, shields and bows were also given. The king remained there to see the arrangement personally. Forts were erected on both sides. On the day, Tāoshingā, Lâsāi Phukan captured three Dafalas and made them over to the king. The king then proceeded down and halted at Kherkatiā. On the day, Kāpshingā, the king got four houses built. On the day, Dāpmut, the moon, disappeared in the sky. When the moon appeared in the month of Dinshām (Magh), on the day, Plekmit, the king raised earth walls surrounding the houses. On the day, Khutcheu, the king occupied the houses. On the day, Kāpshingā, the three Dāngariās (the Buragohāin, the Bargohāin and the Barpatra Gohāin) were ordered to go by the river Tilāo and stop at the mouth of the Kherkatiā branch of the Tilāo. The Dāngariās proceeded accordingly. They met the king and had a consultation with him. On the day, Khutmit the king left Kherkatiā, came to and halted at Bāghmara Chāpari. On the day, Dāpmāo, he advanced from Bhāgmarā Chāpari and halted at the mouth of the Tilāo (Lohit). On the day,

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Mungsheu, the king came to and stopped at Hāladhibāri, on the day, Shengā, he left for Mahuāl, On the day, Kākeu, he marched from Mahuāl and stopped at Mesāmarā. On the day Khutshingā, the king proceeded from Mesāmarā and arrived in Tāimung On the day, Kārāo, Thāokhentāi Khāmjangiās brought two gongs, two bells, two variegated Nagamāko (a kind of cloth), one bear tail with luxuriant hairs on and two ordinary Nagāmākos as tributes and offered them to the king, Shuchingmung at Garhgaon. The king dismissed them by offering presents. The king, then, appointed the son of Khāmjangia Barpātra as Barpātra in his father's place, presented him with a horse, a girdle, a loin-cloth and a pair of earings and ordered him to proceed to Khāmjang, on the day, Kāpmut, the king came to Dihing from Garhgāon. On the day, Raicheu, he proceeded to Tipām from Dihing. On the day Khutshi, he proceeded to and stopped at Chāgalikatā. On the day Tāoshi, he came to and remained at Dikāri. From Dikāri he came to Jakāi. On the day Rāishān, he left Jakāi and came to Tāimunglung.

130. [illegible]

130. On the day, Mungrāo, one Chiring Khakanglāi came to the king and paid him homage at Garhgaon. In the month of Dinruk (Baisākh) and on the day, Khutshān, the king was suffering from cold. Then the brother of the wife of the Burāgohāin, the chief queen of Chāophā Shuchingmung and Chāo-Shāi her son conspired secretly against the king. The grandson of one Lāngushang and Huiphāk Burāgohain, the son of Lāikulā consulted how to get the favour of the country in case of their being

obliged to fight when they would rebel against Chāophā Shuchingmung. Lāngi Bhelā was sent for the third son of the king. They then ordered their men to call in Chāo-Shāi, the son of the queen to instal him as king. Coming to know of the plot, the king ordered his officers to arrest Huiphak Burāgohāin and his brothers and to fetter them. They were accordingly produced enchained before the king and was imprisoned in a room in the royal palace for a month. The news of the imprisonment of the brother of the chief queen was kept secret from her. In the month of Dinpet (Ahār) and on the day, Plekshingā, the king's mother died. Huiphāk Buragohāin was released with all his brothers. The king directed his men to construct a town at Charāideu. It was wanning of the moon. On the 16th of the month of Dincipit (Ahin) and on the day, Rāishingā, the king ascended the Halong at Charāideu. It was then new moon. On the day, Plekshingā, the king fell ill at Tāimung. Nobody took care of the king. The chief queen did neither see nor attend the king. Chāo-Shāi, the king's son and also the attendants paid no attention to the king. Then the Dāngariās consulting together sent words to Chāo-Shām (one of the king's son). They wished to make him king in place of Chāophā Shuchingmung. Chāosham, thus being informed of the wishes of the Dāngariās and others, expressed his willingness to become king. The whole country was in his favour.

SHUTĀMLĀ *ALIAS* JAYADHVAJ SIMHA *ALIAS* BHAGANIĀ RAJA.

131. In Lākni, Kakeu (*i.e.*, in 1650 A.D.), on the day, Kāpcheu Chāoshām was made king. The princes, Ring and Sheng, were against it. In the month of Dinshipshang (Kāti), on the day, Mungmāo, the king's father (Chāophā Shuchingmung) was placed under guard at Ranshekhām. Huiphāk Burāgohāin,

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his two sons, and one Nānghat Bey were put to death. The chief queen of the deposed king and her son, the Dekā Raja were pressed to death. Then one Klingtum, a grandson of Lāluk, one Chāophrangdām Gohāin, one Sheokhām, one Khengkhām and one Chāoklang conspired to capture and depose the king. When the news of the conspiracy reached the king, he sent some men to seize the bodies of the Buragohāin, his brothers and sons and Shenkhām. They were, accordingly, captured and put to death at Rāilung. On the 5th day of the month of Dinching (Āghon) and on the day, Dāpmut, at about four Dandas in the morning, the king's daughter died. On the day, Kāmāo, at ten Dandas of the day, Chāophā Shuchingmung breathed his last. He ruled the country for full four years.

132. [illegible]

132. The news of the death of the deposed king was sent to Chāophā Shutāmla who was at Dayāng. On the day, Plekshān, elephants were caught at Dihing. On the day, Khutmit, the king engaged a tiger, a crocodile and a wild boar in fighting in the arena for public exhibition. The king witnessed the fighting mounting on an elephant. The wild boar got victory over the tiger and the crocodile. On the 19th of the month of Dinshi (Fālgun) on the day, Mungplāo at about 2 p.m. the king raised the king post of his Holong (royal palace). On the day Khutmit, the Holong was completed. In the month of Dinhā (Chaitra), on the day, Bānplāo, the grandson of Chāosheng Bargohāin, the grandson of Shushānan, the grandson of Chingdāng Chum, one Tuni, one Asuk, the son of Sanātan Thakur, one Baghmariā, one Bashā, one Khunkhāskunchām and the son of one Ratan Kāri conspired against the king. Some one informed the king of the plot. The king then asked them to give battle. They said that they were quite ignorant of the plot. On the day Kātmut, the king put the whole body of the conspirators to death.

[illegible]

133. [illegible]

134. [illegible]

133. On the 7th day of the month of Dinruk (Baisākh), on the day, Kāpcheu, the king ascended the Hingarighar. At about eight Dandas in the morning, the king brought Somdeu to the Hingarighar. He opened the covering of the box in which Somdeu was kept and put the idol on the throne. The king offered innumerable presents to all the people of the country, including the slaves, the attendants, the Ahoms and the Brahmans. He passed seven days and nights with great amusements. Cannon were fired, harps played on and flutes blown. On the day, Khut-Shingā, the king planted an Áubar (a life giving banian tree) on the hill Charāideu. On the day, Mungplāo, the king ordered to erect the walls of the Holong. The walls were accordingly made. One Likshāi speared to death an wild elephant that approached the Holong. On the day, Plekngi, the king planted a Bātbar. The house of Somdeu was repaired and the idol was placed there. On the day, Kāpshān, the king planted a banian tree near the Malāi temple. In the month of Dinchit (Jaistha) and on the day, Kākeu one Lāsāi Hātimuriā Phukan produced before Chāophā Shutāmlā, Katakis of forty Chungi families with presents. In the month of Dinship (Bhādra) and on the day, Kāpcheu, a Kachari came to the heavenly king. He offered one horse, one white blanket, a pair of cymbals, a sword, a Bānbati and some plates to the king. The king dismissed the Kachāri by giving him presents and a letter.

134. In Lākni, Kāpcheu (i.e. in 1651 A.D.) in the month of Dinshipshang (Kāti), and on the day, Rungmut, the king offered five oxen, unhusked rice, gold jars, pots for washing feet, neck-ornaments (Assamese Galpata), twenty Mekhelās (woman's under clothes), Rihās (a kind of cloth used by the females for concealing their bodies and one end of

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which is used for veil), Matangs (Casks), Kāhis (plates), cloths, rice, ginger and salt to the Brahmins. Then the king dedicated to gods one hundred cows which were taken by the Brahmins. In the month of Dinching (Ághon) and on the day Khutcheu, one Kamal Lochan, bringing presents with him, paid homage to the king, Shutāmlā, by falling prostrate at his feet.* The king sent him back after giving him necessary instructions. In the first part of the month of Dinching (Ághon), on the day, Rungmut, the king ascended the Holong. He excavated a tank and made the Ghāts. The king dedicated the tank to the heavenly Lord, Indra and put some live fish in it. All the officers said it good. On the day, Rungkeu, the king proceeded to Nāmdeng. He then left Nāmdeng, came to and halted near the Mesā lake. He paid respects to the Idols there. On the day, Rungrāo, the king advanced up and stopped at the town called, Cheng. From Cheng, he came to Khāorāk. The king arrived at the capital in one hundred and twenty days.

135. [illegible]

135. In the month of Dinshām (Māgh) and on the day, Mungkeu, the king worshipped "Sheng" (Shengdeu). On the day, Katkeu, Chāophā Shutāmlā worshipped "Chum" (Somdeu). In the month of Dinhā (Chaitra), on the day, Plekshingā, Nawab Mirjā Shekh sent one Mahammad to our king. Mahammad came to and saluted Chāophā Shutāmlā, kneeling before him. He offered three horses, of which one was loaded with silver, one silver chain, a musical instrument and a satin cloth to Chāophā Shutāmlā for making friendship. The king gave him befitting presents and sent him back. In the month of Dinchit (Jaistha), the Lakma Nagas, coming stealthily cut our two men and four children. Tirupati Rājkhowā sent his men to inform the king of the matter. Thus informed, the king said that he would take measures to punish the Lākmā Nagas. The king held a meeting with the Dāngariās, the princes and all others to discuss on Nagā's affairs. In the month of Din-

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pet (Ashār), on the day, Dāpmut, the king sent six Baruās and two domestics of Gutimali as Katakis to inform the matter to Tirupati. The king despatched the Pānikuar, the brother of Sāring Raja, the grandson of Burāgohāin of Lankak family, the son of Kaliā and one Lāshām Dihingiā Baruā with an army against the Lākmā Nagas. The Nagas came down to plunder our army. The Dāngariās attacked the Nagas. Our Tāihumpui confronted them. The Pānikuar and Lāshām Baruā, mounting on a female elephant, set fire to the houses of the Nagas. The Nagas, seeing their dwellings on fire, ascended the hill, and allowing houses to be burnt down, attacked our men. Our Tāihumkui was killed. The Nagas were vanquished.

136. [illegible]

136. In the month of Dinkāo (Srāvan) on the day Khutmit, some Jaytā (Jaintiā) guests came to Chāophā Shutamlā to pay him homage. The heavenly king allowed the Jaytā guests to come up in their boats. The king with the Chāodāng Baruā proceeded downstream the Dikhau river and stopped at a *ghat*. There the Jaytā guests paid homage to the king by offering many large boats, eight gold seats, and one hundred and forty umbrellas. The Jaytā guests said to the heavenly king that they ceded a great part of their dominion to the king of Mungdunshunkhām (Assām) and the provinces, Dumaruā, Kuphānali and Kāoban were theirs and they now prayed the heavenly king that His Majesty would be pleased to allow them to have the rule of the provinces back. The heavenly king said in reply that the provinces were merged in his country and were distributed amongst some frontier Chiefs, so it would not be possible to return the provinces now. Further he said that the Jaytā guests might

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137. [illegible]

take some gold instead. With this, the king sent back the Jaytā guests.

137. In the month of Dinchit (Jaistha), the Sām king (king of Siam) sent a Kataki, Phupāimung, with some men to our king. The Sām Kataki reached our country. Our Pāchipālāi sent the news to Thāomunglung Khāmjang, Chāorāi Thāokhen and Thāonāngrāodāi. They came to meet the Sām Kataki. They said to the Sām Kataki that the news of his coming to our country should be sent to the heavenly king for his orders. The Sām Kataki was made to remain there. The news was sent to the king. The king ordered that if the Sām Kataki had come to make friendship he might come, otherwise not. The order of the king was communicated to the Sām Kataki. The Sām Kataki came to our king and pledged fidelity by drinking. The Sām Kataki was sent back. Chāorāikhenthāo, the son of Maubaruā and two Pandits were sent with the Sām Kataki. The Sām Kataki paid the king of Mungdunshunkham homage by offering a gold flute, a silver plate, a quantity of vermilion, a satin cloth, a stand, a drum and a *dhooti* (man's under cloth). The heavenly king also gave sufficient presents and necessary instructions.

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138. In Lākni, Raingi (*i.e.*, in 1653 A.D.) and in the month of Dinching (Āghon), the king summoned the Sāring Raja, two sons of Kandu Barua, Chiring Barua, the Tipamias, the Salaguriās and the Chutiās and instructed them to dig out a tank at Bhatiāpār. On the day, Khutshān, Chāopha Shutāmlā, coming from Garhgaon to Shaulā, proceeded upstream the river Tilāo. The king worshipped the river god. Then he came to a harbour of the Tilāo. Then he came back to Shaulā with his man. On the day, Rāimit, the king constructed a fort at the mouth of the river Difalu. The king went to inspect Kaliabar and came back to Shāulā again. The king ascended up the country and halted in a fort near Bhatiāpār. He found that the Bhatiāpār tank was not yet excavated. He took upon himself the charge of supervision in the digging of the tank. The length of the tank was 1,800 feet and breadth 220 feet.

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139. In Lākni, Mungmāo (*i.e.*, in 1654 A.D.) and in the month of Dinshipshang (Kāti), Chāophā Shutāmlā ordered the Neogs, the Dāngariās, the Pāni Phukan and the Hātibaruā, the son of Lāhai to accompany him to Lāruparā. On the day, Plekcheu, the king advanced from Dihing and halted at Tengābari. He sent back his mother and his two queens to home. On the day, Kāpshingā, the king left Tengābāri, came to and halted at Tikhāri. There his ten elephants escaped breaking the chains. In the month of Dinshām (Māgh) and on the day, Kātkeu, the king left Tikāri and came to Lāruparā. As he was eating, the king suddenly saw his meal red. On the day, Kātrāo, the king made a Hātigarh. On the day, Tāomit, he caught four elephants. On the day Karāo, one hundred and sixty elephants were caught. Then the king came to Ahataguri from Lāruparā. In the month of Dinshi (Falgun), and on the day, Rāicheu, the heavenly king came

to Dihing from Ahataguri. The king's mother and the two queens with their children attended by their followers came out to welcome the king. The Dāngariās waited on his Majesty. The king stopped there in the city amusing himself with different sorts of plays.

140. In Lākni, Plekshi (*i.e.*, in 1655 A.D.) and in the month of Dinkām (Puh), on the day, Kāpmit, one Hātimāhut, one Dārichigā, one Ganak, one Naka, one, the son of Gupi Jakāi Chukiā Rājkhowā and a barber, altogether six men, came to the king, Shutāmlā and said to him that one Chāoshāi of Bārukial Bargohāin family, one Lāshāimun, the brother of the Burāgohāin, the grandson of one Khadung, one Nadu, a grandson of one Kekhāchuru and one Tāiruri had conspired with the Bargohāin to depose the king and place the son of the Sāring Raja on the throne. Thus being told, the king made an enquiry and found them guilty. The king put them all to death by burning their mouth. He then proclaimed to all that any body who would attempt to make one king in presence of a ruling one, would be punished accordingly. In the month of Dinshām (Māgh) and on the day, Kāplāo, Chāophā Shutāmlā ordered the Dāngariās, the Baruās, the Neogs, one Lāhan Rājkhowa and the son of the Neogphukan,—the king's father-in-law—to proceed against the Lākmā Nagas who gave troubles. Lāhan Rajkhowā and the son of the Neogphukan were made commanders. Lāhan Rajkhowā advanced by Tiru with one Lākhān of Chiring family, the brother of the Barbaruā, one Kekhāchuru, one Lātāo Phukan of the Hilaidarikuar family, one Melāi Chungi Baruā, the Dihingiās and the Nāmdangiās. The Bargohāin also directed to follow Lāhan. The son of the Neogphukan was sent by Nāmchen with one Lākniphring, one Phābān Hāzarikā, one Pum Hāzarikā, the Hilaidāri Baruā, one Lāhai Salaguriā Rājkhowā, one Lānphudām Rājkhowā, the Āhataguriā Rājkhowā, some persons of Lukhurakhun family and four thousand

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men of Dayāng. The armies under the Tipām Raja and the Barpātra were ordered to go ahead. Then the king sent one Pārāngkāi and one Lākhrum Dhanudhariā Baruā and two Katakis. Pārāngkāi was sent by Tiru and Lākhrum by Nāmchen. They proclaimed that the king had ordered that any body, who would retreat from the field of battle, would be punished with death. Chāo Lāhan reached the fort near the Lakma hill with the Katakis. Therefrom they withdrew to Tāokāk. The Chiefs of the Lākmā Nagas came down and hurled spears into the air, which struck the eyes and feet of our men. The Chungi Baruā got a sore, and retreating a little back he fired his gun and shot arrows which struck two Nagas to death. Then the Nagas took to their heels leaving behind their lances, spears and swords. Our men got seven spears, two swords and seven lances of the Nagas and made over the spoils to the king at Dihing. Chāo Lāhan shouted after the Nagas as they were fleeing. Our men took by force twelve Naga caps, two large Naga *horas* (baskets) and forty small *horas* from the Nagas. The Lākmā Nagas fell suddenly upon our army. A hand to hand fighting was going on. Our army retreated. Two Lākmā Nagas fell dead in the field of battle, and two more were dragged in by our soldiers. The Nagas captured one man of our side. Our force assembled and came back to the fort. The Nagas advanced to attack our fort with blowing of horns but they were repulsed. The Nagas conveyed two dead bodies of the Nagas to their home. Chāo Lāhan sent a Kataki, called Rirāterā to the king. The Kataki came, accordingly, to the king and made over to him a head of a Lākma Naga. Chāo Lāhan asked the king to allow him to go to Nāmruk. The king allowed Lāhan to go to Nāmruk, and expressed his wish to proceed to Nāmcheng. From Nāmcheng, the king proposed to go to Nāmruk.

[Ahom script text not transcribed]

141. [Ahom script text not transcribed]

141. On the day, Kāpmit, the king came to Nāmcheng from Garhgaon. The Neog's son came to Nāmtālā. The Lākmā Nagas, coming out of their ambush, cut a number of our men headed by the Neog's son. One of our men managed to escape from the hands of the Nagas. The heads of two men were taken by the Nagas and produced before their Raja. Our army could not ascend the hill as their feet swelled on account of their march on stones. The king heard the news. He ordered Luthuri Chāo-dāng Barua to march against the Nagas immediately. He proceeded accordingly. Both Chāo Lāhan and the Neog's son had a consultation and determined to fight with the Nagas if they would come to the field Luthuritenā. Thus they, delayed fighting. The news of this delay reached the king at Dihing. The king became very angry. He sent immediately, one Lāngu Chāodāng and a Kataki with a letter. One Pumput Kataki, the Dhekiāl Barua and the Dhanudhariā Hazarikā were sent as heads of war. Some of the Lākmā Nagās wished to come to the king to Nāmcheng. But they feared to come down. They shouted from the top of the hill to tell the king their intention. Hearing this, the Neog's son permitted the Naga Chāotāng (an interpreter) to come down. He then advised the Chāotāng that the Nagas might come down provided they should leave fighting. Our men also gave up. The Lākmā Rāja descended to the foot of the hill

to offer a girl. He sent one Tāmu Naga Chāotāng and one Chungma Naga Chāotāng to offer the girl to the heavenly king. The king said to the Neog's son that the Nagas should come down on friendly terms to offer the girl. The Neog's son was sent as a Kataki to talk with the Lākmā Raja. The Lākmā Raja did not come to terms. He wished to cut the Neog's son but he managed to escape. The heavenly king came to Khrumung from Tāimung. The Nagas attacked our men. Our army retreated but they could not clear their way back. The Neog's son sent the news to the king. His Majesty became infuriated with rage. On the day Kāpshān, one Luthurisona and one Lāhai's son were sent to fight with the Nagas. Luthurisonā directed the Neog's son to ascend the hill and Lāhai's son ordered the Dhanudhariā Kuar to proceed uphill. On the day Dāprāo our army prepared to give battle to the Lākmā Nagas. Our men could not meet with any of the Nagas. The Nagas concealed themselves in the intricate parts of the hill. Our men set fire to their dwellings and their granaries. The Nagas came to Thāmkula. There they took their meal prepared in bamboo *chungās*. The Nagas were made to die of starvation. Our Kāris and Hajuās came back and halted at Tikāo. On the day, Plekcheu, the king came back to Tāimung. The king, Shutāmlā ordered the Dāngariās and others to come out of their fort to Shāngdai-mlan-doi. The king directed our men to bring the Lākmā Raja but the latter did not come. Then the king sent two of our men to Shāngdoi-mlan-doi. They came to the place and informed the Lākmā Raja of the order of the king. The Lākmā Nagās consulted amongst themselves and said to our men that they would not go within four days. After the lapse of four days, the Lākmā Raja came to our king with tributes. He offered tributes to the heavenly king and asked him to allow him (the Lākmā Raja) to have possession of the hill, Shangdoi-mlan-doi. The king gave the Lākma Raja, the possession of the hil

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142. In Lākni Plekshi (i.e. in 1655 A.D.), the Miris of the village, Marekebat cut some of our men. Chāophā Shutāmlā heard the news. In the month of Dinruk (Baisakh), on the day, Tāocheu, the king sent one Kaliā Kataki—the grandson of Tāmulidalai-, with the men of the Sadiyākhowā and Marangikhowā Gohāins against the Miris. The Miris assembled under a peepul tree. Three hundred Miris of the villages, Karunimau, Tākani, Dayāki, Napā, Murin, Mārākebat and Tāsheni were ready to meet our men. Kaliā, the grandson of Tāmulidalai, consulting with all others, sent a selected body of soldiers to fight with the Miris of Marakebat. The Miris dispersed and fled away. Twentyfour Miris lay dead on the field of battle and two were captured alive. Then the grandson of Tamulidalai sent a chosen body of men to fight with the other Miris. Our army proceeded upstream the Dikrang river and arrived at Dikā. The Miris of Narik, Pajinā, Pijām and Shilāonā plundered our one hundred boats. The Miris of the two villages, Lāngi and Karanaka fell upon our two villages and devastated them. Then the Miris, being afraid at the approach of our army, assembled together and consulted among themselves to make peace. They sent men to Kaliādalai. The Miri Katākis said to the grandson of Tāmulidalai, "we have offended you by plundering and devastating the villages. Now we wish to make peace; and we shall offer tribute to the great king." The grandson of Tamulidalai said to them in reply, "in the olden time, the Chutia Raja used to offer four men for Hātighāhis (grass-suppliers to elephants). But when Chāophā Shuhungmung defeated the Chutiā Raja and arrested the country from him, he established your forefathers in the place with the condition of offering him annual tributes. You have, now, broken the rule, so the king has sent me to teach you to be peaceful. Moreover, you have severed our two men. The king has ordered you to give ten men in their place." The Miris consented to give ten men. They then paid tributes of twenty methons (wild cows), thirty horses, twenty tor-

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toise, and seven wreaths of jewels, besides twelve men in place of the two killed. They beat drums as a sign of peace. They were told to offer annual tributes of wild cows, horses, twenty tortoise, yellow pebbles, Miri blankets and Shikarādāo (a kind of knife).

143. [illegible]

143. In Lākni, Rungmut, in the month of Dinchit (Jaistha), the sons and grandson of Chausheng and Lāngrāk Bargohains with the Chāo-dāng Barua, one Mattak, a son of Lāngudām, one Madhuchutiā Dhanudhariā Barua, one Petā Bangal Hātighāhi, the grandson of Manikuar and one Anupam conspired against the king, Shutāmla. Their plot was to plunder, Chāophā, Shutāmlā. The porter of the king could know of the plot. He informed the news to Lāshām Tāmuli, the grandson of Lāngubhadari. Lāshām Tāmuli intimated the king of the plot. On the day, Kātcheu, the conspirators settled to carry out their object. The king despatched one Tāmulidalai, one Sonā Hazarikā, one Gopi Hazarikā and the Dhekial Hāzarikā to seek out the conspirators in the town. The king said to all to capture the conspirators and never to give shelter to any of them. The conspirators dispersed at their approach. The Bargohāin came out and gave them shelter in his house. This was informed to the king. Then the king made an enquiry of the matter and found the Bargohāin guilty. He made the Bargohāin's son eat the flesh of his own breast and thigh and drink his own urine. The king compelled the Bargohāin to eat the liver and marrow of his own son. He then ordered to beat the Bargohain naked in a large market place. The king fettered the son of Lāngudām, Madhu, Petā Bangal, the grandson of Manikuar, Anupam and the elder brother of Tāchāi

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Bargohāin. The king made the above conspirators cut and eat their own flesh. Then the king let them go after beating them with a club. Now the king ordered the Bargohain and his elder brother to furnish two persons as hostages and taught them not to do such things in future. Then the king proclaimed to his subjects not to conspire in this way in future, and if any body should act contrary to the order, such punishment would remain for him in store.

144. [illegible]

144. In Lākni, Tāoshān (*i.e.*, in 1659 A.D.), in the month of Dinching (Águhon) and on the day, Kapshān, the king left Garhgāon and came to Mesamarā. On the day, Rāimit, the king came to and halted at Gunākatā. On the day, Plekcheu, His Majesty heard the news of a herd of elephants having haunted the province. He sent a number of men to construct a Hātigarh, near the river Ketheli. On the day, Khutngi, the king ordered his men to drive in the elephants to the Hātigarh. Thirtytwo elephants were caught. On the day, Kasheu, the king came to the mouth of the river Tilāo from Gunākatā. On the day, Kāpshingā, he proceeded to Khārui. On the day, Dāpmut, the heavenly king arrived at Shāolā. On the day, Mungrāo, Chāophā Shutāmlā made offer of some cows. In the month of Dinkām (Puh) and on the day, Plekmit, the heavenly king erected a fort in the middle of the town Shāolā. On the day, Plekshān, the king advanced from Shāolā and came to Khārui. On the day, Tāo-cheu, the king proceeded from Khārui and

ascended up to the mouth of the river, Tilāo where he put his camp. On the day, Kāplāo, he proceeded upstream the Tilāo and halted at Gunākatā. One day, a Deodhāi Pandit dreamt that four elephants were offered to the king by some one. He related the dream to the king who said it good and offered an elephant to the Deodhāi Pandit. On the day, Kātmut, the king came to Sinā. On the day, Khutshān, the heavenly king came back to Garhgaon.

145. Next year, the Jayta Raja Jasamānik and his grandson, Pramatha, quarrelled. Pramatharai tried to take the country of Jashamānik and despatched a messenger to Gubhā Raja asking him to come over to him with his army. Gubhā Raja said to the messenger, "Pramatharai should come to us leaving Jaytā and we shall help him. Let his Ranis be sent here." Pramatharāi the grandson of Jaytā Raja devastated four villages of Gubhā Raja. Gubhā Raja sent the news to the Kachāri Raja. Then the Kachāri Raja desired to send seven thousand men. These were men stationed there by our king. All the men said that they would not leave the Kachāri country, unless some Katakis were sent to the great king, the king of Mungdunshunkhām (Assam). Khunbāk and Khunshān, the chiefs of four villages said it good. They said to the Kachari Raja "you may go if you like but we would not go. In the ancient time, the king of Mungdunshunkhām established us in this country. He is ruling as the great lord of all the countries. If you take his shelter, he will be a great help to you." Our men approved of the action of their chiefs. One of our men, named, Nyeukemchang heard that Gubhā was preparing to go to and join the Koch king. Then our men said to Gubhā, "if you go to join with the Koch king we will not allow you to have the rule of your country and you will have to

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remain with constant fear." Thus spoken, Gubhā Raja did not go to the Koch king. Our men, Phunyeu, Phukeu and Phuplāo came to and informed the two Kaliabariā Baruās of the matter.

146. [illegible]

146. In Lākni Karāo (*i.e.* in 1660 A.D.), in the month of Dinship (Bhādra), the king's father-in-law and Cheng Pik-shāi sent our mên to Gubhā Raja. Gubhā Raja joined with our men with seven hundred followers. The Kacharis did not follow. They returned. In the month of the Dinshipshang (Kāti) and on the day, Kākeu, Gubhā Raja came to Chāopha Shutāmlā and bowed down kneeling before him. The heavenly king welcomed Gubhā. Gubhā Raja said to our king, "your Majesty placed my ancestors in the country, I reign, fixing the boundary. Now Raja Jashamanik and his grandson, Pramatharāi are quarrelling for their country and the latter has driven me out of my country. I, your slave, pray your Majesty, humbly to be graciously pleased to help me and to place me to my father's dominion. I pledge you homage by touching your feet." The heavenly king offered Gubhā Raja an elephant, a pair of stools, a pair of gold bracelets, men, coats, cloths and some jin cloths. On the day, Kāt-sheu, the king gave him necessary instructions and sent him down. Then the king sent some messengers to inform the king's father-in-law, the Neog's son and Ching Pikshāi to establish Gubhā Raja at Khāgarijan fixing boundaries of the territory Gubhā Raja was accordingly established at Khagarijan.

147. [illegible]

147. In the month of Dinship (Bhādra), Shājahan the Emperor, became old and wished to divide his empire between his sons. He had four sons.

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Their names were Dārāshaku, Shāshujā, Aurangzeb and Murad Bātshā. They could not come to terms. Afterwards the brothers fought with each other with terrible slaughters. Taking the opportunity of this quarrel, Prānnārāyan tried to release his country from Musalman's subjugation. In the month of Dinshām (Māgh), Prānnārāyan sent words to Durllabha Nārāyan, asking him to shake off the threldom of their father's country, while the four sons of the Musalman Emperor, were busy with their own affairs. He added more that they would be successful. Thus advised, Durllabha Nārāyan sent words to Prānnārāyan that he (Prānārāyan) was given the charge of the country by the Musalmans with Sanad under proper arrangement and the same case was with him (Durllabha Nārāyan), so he would not like to rise against the Emperor. Thus replied, Prānnārāyan got angry and ordered the four grandsons of one Kamat Chaliha, the son of Uttam to go to and say Bhayanat Kāji to come to him leaving the country and capture Durllabha Nārāyan and Harinārāyan. Durllabha Nārayan and Harinārāyan could not be captured. They came to and took shelter under Mahithatnārāyan of Beltala. Mahithatnārāyan and our men sent the news to the heavenly king who was at Gunākatā. The heavenly king offered Durllabh Nārāyan many presents and gave him the rule of a part of Beltala.

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148. Mirjānāthulā (Mirjumlā) heard that Durllabha Nārāyan fled away and took shelter under the king of Mungdunshunkhām. Then the Nawab sent a messenger to Prannārāyan. The Messenger arrived and said to Prānnārāyan, "you have driven away Durllabha Nārāyan from his country. Now we shall send a nominee of Musalman Nawab to take the charge of Durllabha's country, so you must leave it." Prānnārāyan

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dismissed the messenger expressing his unwillingness to give up the country. The messenger came back to Mirjānāthulā and informed him of the news. Having heard the news, Mirjanathulā sent his son with a body of men to fight with Prānnārāyan and Bhawanat Kāji. Mitjarulā, the son of Mirjānāthulā could not get victory. He retreated and put up with his father in the fort in Gauhati. Then Prānnārāyan sent Katakis to our king to inform the news. The Katakis came to our king and said, "the Musalmans have fled away. We have come to receive advice from you, the king of Mungdunshunkhām." Thus spoken, the heavenly king directed the Katakis to remain ready and our men to repair the ships and collect men fit for fighting.

The Musalmans heard the news. In the month of Dinhā (Chaitra) and on the day Tāomit, the Musalmans devastated the lower provinces. On the day, Kakeu, they came to Pandu Haraighat leaving Gauhati. The Musalmans got many swords, cannon, bows, arrows, horses, cows, buffaloes, daggers, gongs, flint-guns, gold, silver and many other things. Bhawanat Kaji retreated to Hajo. Our army entered into the country of Parikshit. Parikshit did not receive our men. The heavenly king heard this and summoned the three Dangariās. They consulted together and ordered our men to leave the country of Parikshit. Parikshit did not allow our men to remain there. Now the three Dāngariās, the Tipam Raja and the Sadiyākhowā Gohāin proceeded to Kaliabar. On the day Plekcheu they arrived at Kaliabar and halted.

149. [illegible]

149. On the very day, the Neog Phukan, the king's father-in-law and Ching Pikshāi Phukan proceeded from Kaliābar to Harāighāt. Then Tangshu Phukan of Bargohāin family and Lāpet Dihingiā Phukan were sent to remain at Chingshā. All the Phukans and Baruās held a council. One Bhabala Hazarikā advised not to delay. Accordingly our army marched to Akrungkushi to fight with the enemies. Our men laid siege on the fort. Our Bhabalā Lānmākkhru

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Bātkushi and three or four men fell dead in the field. Our army, having no way to proceed, retreated and assembled in a fort near Koch Behar. Then one Kāndu Khamon, one Shirui, one Rangāchilā's son, one Lapet, the son of Dihingiā Phukan and the Dhekial Phukan came out of the fort and attacked the Koches. One Anirudh Kāji, the son of Bhawanat Kaji and another man was killed in the battle. The Koches being unable to resist our attack retreated and took shelter in the fort Babaliā. Our army advanced and placed cannon near the fort. On the day Kāpngi, the enemies fled to Bittungpur. On that day, one Shāorāi, one Anat Rāi and one Nāomatiā Kachari. these three men were ordered to march to Bittungpur. At the approach of our army, the enemies retreated. Our men got possession of many cannon, guns, horses and swords. Our army stopped near Bittungpur and did not leave the place.

150. [illegible]

150. On the day, Katmut, the enemies fled away leaving Bittungpur. Our army assembled together and pursued the enemies making a general havoc. The Koches retreated to their city. Our army reached the country of Parikshit, Mirja Jayta, the brother of the Nawab came to Dhuburi. Raja Prānnārāyan hurried there to meet the enemies. Mirja Jayta went away leaving Dhuburi. The Koches attacked our army at Kuyā and being unable to hold their ground against our counter-attack, retreated. Our army took Dhuburi, and obtained possession of many horses, guns, boats, swords and provisions left by the enemies. Then our army took the fort Kuyā. Afterwards Sepeta Phukan proceeded there and fortified the place. In the month of Dinpet (Ahar) Durllabhanārāyan came to Chāophā Shutāmlā and paid homage by falling prostrate at his feet. The heavenly king welcomed him

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and offered him presents. Then the king ordered him to go to and govern Nowgong. In the latter part of the month of Dinpet (Ahār), Kandarpa Nārāyan, the son of Birnārāyan came to our king. The king gave him the rule of Koch Beltalā. In the meantime, Cholera broke out amongst our men and many met death. The king heard the news.

151. [illegible]

151. The king, on hearing the news, sent the grandson of Tāmulidalai as a Kataki. Our army withdrew to Kajali. Prānnārāyan was informed of the retreat of our army. He sent messengers to the heavenly king asking the latter to send some force to remain at the side of the river Mānhā. Thus asked, the king despatched the king's father-in-law, Khunkanmung, the Neog's son and one Kanmung of Ching Pikshāi family to take their station on the south bank of the Mānāhā. Lāpet Dihingiā Phukan and Lāhui Hariah Phukan of Salaguriā family were sent to stop at Dhuburi. The Bāduli Phukan, one Jagat, the son of Hari Dekā, one Atan Rai, Durllabhanārāyan and one Shāorāi were sent to Bittungpur. Then the king directed Mahidhvaj Nārāyan to proceed to Bittungpur with a number of servants, attendants and soldiers to govern the country. But Mahidhvaj Nārāyan being unable to reach the place came back in two days and remained at Darrang.

152. [illegible]

152. In lākni, Raicheu (*i.e.*, in 1663 A.D.), in the month of Dinshipit (Áhin), a Musalman Kataki named Phitjamulā came to ask our king to allow them to open Hāt and Bazar at Hatishalā. Our Dāngariās who were at Hātishalā declined to grant the privilege asked for. The heavenly king ordered our army to come back to Mānāha. Then Nawab, Rasidkhan advanced with an army and took Hātishalā and Dhuburi. The Musalmans compelled our garrisons to leave the places, and made no further advance for some time. The heavenly king ar-

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rested both the Dihingia Phukan and Lāhui Phukan and sent them to Tāimung heavily chained. Then the heavenly king made Bāduli Phukan, Neog Phukan, and gave him the command over the great army at Mānāhā. Kandu Khāmon and Shirui were also appointed Neogs. Both the officers, Biduliphukan and Shirui repaired the forts near the river Mānāhā. Ahataguriā Laban Phukan and Kandu Khāmon constructed a fort at Pātratan near the river Tilāo in the south. The Musalmans came to Lahkashi and took the fort after six months' fighting. Then the Nawab, Mitjāmulā came to Mekātshi. The Musalmans advanced to Tirāo. Then Cholera broke out among our army. Twelve thousand men died of the disease. The Dāngariās consulting among themselves removed the army to a place at the back of the river Mānāhā. There too, our army could not get rid of the pestilence. The Musalmans advanced in great number by the river Barnadi (Brahmaputra). The officers in our army sent the news to the king. The king despatched the grandson of Tāmulidalai as a Kataki to inform our army that the king wished them to stay there. But our army divided themselves into two bodies and remained in the forts at Mānāhā and Harāighat. Before the arrival of the grandson of Tāmulidalai, thirty thousand Musalmans with forty horses laid siege on the fort Mānaha. Our men in the fort gave them battle and the enemies killed a great number of our men with gun-shots. Kāndu Khamon and Lāhui Hariah Phukan fired cannon only once at the enemies in the next morning. Our army could no longer defend the fort, so they retreated to Harāighat and took shelter under Kaliābariā Phukan.

153. [illegible]

153. In the month of Dinshi (Falgun), the heavenly king sent two sons of

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Lāngu Bargohāin, Lāichang Bargohāin, the Burāgohāin, the son of Lāko Bāhbariā Buragohāin, Lāngi Barpātra Gohāin, the grandson of Klangjān Barpatra, the Tipām Raja, the grandson of Chāolung-Khāolāi, the Sāring Raja, the Sadiya-Khowā Gohāin, the Marangi Khowā Gohāin, the Hātibaruā, the son of Lākhāi, Lāpet Phukan of Kakati family and many others to Harāighāt, to make a combined attack on the enemies with the armies at Harāighat. Before the arrival of the reinforcement, sent by our king, the Musalmans came to Harāighat and stopped there raising a fort. The Musalmans gathered together at the back of our army at Sāburut in Gauhati. Our army, being terrified, left Harāighāt and coming down by the Tilāo (Lohit) halted in the fort at Kājali in the south. The Musalmans, coming stealthily by night time, took Beltalā and massacred our men. Our army, being unable to remain at Kājali, retreated to Kathālbari. No fresh force arrived to help our men. Our army scattered about and assembled at Sāmdharā where they remained by constructing a stronghold. The Barpātra Gohāin, the Tipam Raja, the Baduli Phukan, one Rājkhowa, a son of Chāophudām, the son of Rangāchilā Barphukan and the Dihingiā Rājkhowa were stationed in the north of the river Tilāo. One Bhebā and the Bargohāin were made war Neogs and given the command of the army in the north. The Barphukan, the father-in-law of the king, was placed at the side of the river Tilāo in the south. The Nyāisodhā Phukan was appointed Neog and given the command of the army in the south. He was given with him, the Sadiyākhowa Gohāin of Japarjal family, the Sāring Raja, Lahan Salaguriā Rajkhowā, the son of Khāmpet Bargohāin, the Dihingiā Rajkhowa, the Hātibaruā, the son of Lākhāi, one Khentāo Gohain and the Nāmdangiā Rajkhowa. Lāpet Dihingiā Phukan, the son of Tangshu Ahalaguriā Rajkhowā of Pikshāi family, of the army of the north and Luthuri Dayangiā Phukan, the son of Lāhui Salaguriā Rājkhowā of Hariāh Bariā family of the army of the south were sent by water to a fort near the

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river, Brahmaputra. In the north, the grandson of Tāmulidalai was posted to meet the Musalmans. The son of Hari Dekā was placed in the south. Then Pelan Sāringiā Phukan and Bheba Lāndāomi were made Neogs. Hari Deka, the son of Bāngchā Gohāin and Chāochit, the son of Chāoringlung of Lānphimā family, these three persons, were made to repair the fort at Shāolā and remain there.

154. [illegible]

154. The Musalmans passed three days at Harāighāt. Nine war-ships of the Musalmans arrived at Sharisha. Then the grandson of Tāmulidalai advanced from the fort, Shāmdharā and erecting a stockade on a sand bank stopped there. The Musalmans besieged our stockade. Then the grandson of Tāmulidalai being unable to resist the onset retreated to the fort, Shāmdharā. The Musalmans advanced and came to Potākallang. There they fought with our army. They attacked our fort with cannon. The siege lasted six days and six nights. Then the Musalmans brought in their land force to fight on land. The enemies took our fort and our army fled both by land and by water. Having heard the news, the king ordered that if the Musalmans advanced in ships, their ships should be captured. The king ordered the Malāigharia Baruā to examine the legs of fowls. The Malāigharia Baruā, accordingly, examined the legs of fowls and found the calculation unfavourable. The prediction was that the Musalmans could not be captured. Our army came to Jānmung. The Musalmans entered into our fort and found not a single person in it. Our men engaged themselves in preparing a fort. The Musalmans entered Jānmung. Our men was busy in the construction of the fort but they could not finish it. The army of the north halted at the side of the Tilāo. The inhabitants of the north were not allowed to remain in their respective

villages. The enemies did not make any forts in that deserted country. Some new force joined with the Musalmans. The men in charge of Jānmung, set fire to the dwellings in the fort. The Musalmans attacked the fort under the Barchetia but the attack was repulsed. Then they came to and attacked the fort under the Bargohāin but they could not take the fort.

155. The Musalmans advanced and arrived at Dikhaumukh. Lāshām Hāribaruā rushed out of the fort and fell upon the enemies but he was killed in the skirmish. Then the Musalmans, in a body, attacked our army. Our army took to their heels. The Bargohāin proceeded by the river Tilāo but as he was unable to resist the progress of the enemies, he retreated. The naval force retreated too. All the Dāngariās and the other officers assembled at Shāolā. Our land force could not play a good part. They also fled back to Shāolā. The king, then, sent a Kataki to the Dihingia Phukan of Duarā family to collect the scattered force and remain at Lākhau. After this, the king sent one Sanātan Kataki to the Bargohāin and the Nyaisodhā Phukan to inform them of the defeat of our land and naval forces and to advise them to collect together the scattered forces. The Kataki was captured by the Musalmans on the way. The Dāngariās heard the news of Sanātan's capture by the Musalmans. The Musalmans came to the mouth of the Dikhau river and put some cannon there. The Dāngariās did not wait to get fresh reinforcement from the king. They proceeded from Ghilādhāri with a number of ships in the night time and reached Kukurākatā. The Musalmans retreated. Our army got possession of Mikhara and of a warship called Jāliā. Our army fought from their ships near a sand bank. The Musalmans advanced with their ships and surrounded our army. Our men took to their heels. The Barphukan, the father-in-law of the heavenly king was at Lakhau. The other great men were also at Lākhau. The king ordered them not to leave the place.

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156. [illegible]

156. Then the Bhitaruāl Phukan, the king's father-in-law, the Kaliābariā Phukan, the Hātibarua, Lāhai's son and the Tāmulidalai, were at Lakhau. They sent a spy named Matiā to watch the progress of the Musalmans. They directed their men to remove the provisions of our army to a safe place. The Musalmans made an attack upon and defeated our army. Our army took all their things in ships and retreated by the Tilāo. The enemies halted in a deserted place. The Phukans and the Baruas did not wait. They fell back to Kaupatiā. The father-in-law of the king, his two brothers, the Bhitarual Phukan and the grandson of Tāmulidalai were fighting with the Musalmans. They heard of the retreat of the Dāngariās. Therefore, they did not wait any longer there. They, too, withdrew to Kaupatiā. The Barphukan, the father-in-law of the king, joined the king and informed him of the news of the disaster. The king did not wait to collect the Dāngariās and others. He came back home to keep watch on the stores and provisions. The king despatched Katakis to call in the grandson of the Tāmulidalai, Kāndu Khamon and Sonā Phukan. When they arrived, the king ordered them to collect one thousand boats to remove the things to a secluded place. But they could not collect one thousand boats. The grandson of the Tāmulidalai, Kandu Khāmon and Sonā were sent to Dihing. One of our Katakis left our side and joined with the Musalmans. The king thought that the Musalmans might come from Sāotarān and take possession of his properties, so he fled away with three Baruās. The Bargohāin and some other Gohāins were ordered to go to and remain at Garhgaon. The Neogphukan, the son of Maubaruā was sent to Rājmāo

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to escort the king's mother, the wives, the brothers, the sons and the daughters, They were made to start before the king and the king followed them. The Barbaruā, the king's father-in-law, the Dihingiā Phukan and the Nagariāl Phukan were ordered to accompany the king. On the day, Tāongi, the king proceeded to Charāideu from Garhgaon, and stopped there. His Majesty ordered his men to bring all the articles which were at the two *Deoshāls* called Khāmlāi and Tāihaphi. In the morning of the day, Kāmāo the king came to Rāishāt. The king took with him all the things belonging to the above two Deoshāls. Nothing was kept at Khāmlāi. The king was at Lakhakaphā, and therefrom he came to Dihing. There he heard that his two queens with their maid servants were at Lakhana. He ordered his men to bring them all to Rāishāt. They were accordingly brought to Rāishāt. Then the king's father-in-law, the Kaliābariā Phukan, the Bhitaruāl Gohain, the Barphukan, Lāhan Ahataguriā Phukan, Lāpet Dihingiā Phukan, Hariā Dekā, the Bargohāin, the Dayangiā Rājkhowā, the son of Lātāo and Pelon Saringiā Phukan, the son of Lāhai joined with the king at Rāishāt. The king held a council with them and found that they would not be able to get victory over the vast hosts of the Musalmans. Then some of our men took many articles, domestic animals and other presents and went to the Musalmans to sue for peace. Hariā Dekā, the people of Bāhbāri, Kaupatiā and Tiok, one Bhangayā Rājkhowa, the son of Tāmulidalai and his brother, Kaliā Gohāin were ordered to negotiate with the Musalmans. Hariā Dekā and the son of Kaliā Gohāin were sent to remain at Barduar. The son of Lātāo Phukan was stationed at Sāring. All the Baruās were placed at Tāimung. The inhabitants of the deserted villages were stationed at Tāimung. The Musalmans entered Lakhau. One Manohar Kataki and the son of one Bhelāi Dhekial joined with the Musalmans. They called in the Musalmans. A body of Musalmans came to Lakhau, a second body to Sanārinagar and a third body to Tiok. Hariā Dekā came across to the

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157. [illegible]

Musalmans at Sinā and had a conversation with them. He said to the Musalmans "you have conquered our country. We wish to pay you indemnity, if you come to terms." Hariā Dekā guided Mitjamula (Mirzumla) to Tāimung.

157. The Kaliabariā Phukan and the Bāduli Phukan collected provisions and other things and joined with the king at Rāishāt. The Bhitaruāl Gohāin, the Hatibaruā, the son of Lakhai and Kāndu Khāmon, these three men, crossed the river Tilāo and marched northward. One Lāhan of Burāgohāin family, Lapet Dihingiā Phukan, one of Duarā family and the grandson of Tāmulidalai fled to Ahatāguri. The Bargohāin fled to Tiru. When the king heard that the Musalmans had taken Ṭāimung (Dihing), he took all the things with him and came to Tipām from Rāishāt in the night time. The garrison of the fort Ámāmāji surrendered to the Musalmans. A body of our men led by a Saikiā and the king's father-in-law were in a fort. The king ordered them to come back abandoning the fort. The Tipām Raja proposed to leave Tipām but the Tipamiās were not so much in favour of the proposal. The king sent Katakis to collect one hundred thousand archers. The Tipamiā Dhanudhariā Karis and others came to Tipām Raja. Then the son of Nāngkling Māju Gohāin, the

Chāorak Saikia, the son of Lāitarā Barua of Duarā family, one Dādhariā Āhom of Jakāi and one Ganak of Sonāri went down leaving king's company. The people of Bāndarguri, and Hātimuria villages were stationed at Chapāguri. Then the king left Tipām and came to Pākdāng. Afterwards the king came to Uchang. He orderd to count the number of men that were with him. Accordingly a calculation was made and the following persons were found in the company of the king:—The Bāhbariā Burāgohāin and his two sons; the Barphukan, the father-in-law of the king and his two brothers and six sons; the Bengkhowā Barbarua and his two brothers and two sons; the Neogphukan and his two sons; a man of Dighalnegiā Sonāri family; the Chāorak Saikiā; the grandson of the Rupsandique and his brother Milmili; a grandson of Klangsheng; one Gharfaliā Hazarikā; one Hātimuriā; one Tipā Gohāin, a grandson of Bargohāin; the Salaguriā Rājkhowā, a descendant of Lātum; one Bharāli Baruā, a descendant of Tangshāi; a son of Bezbaruā; Mamāi Tāmuli of Lānphimā family and his son; one Pāphrang Chāodāng Baruā; one Malāi Hātimuriā and his two brothers; two brothers of Chiring Ahom family, named Phrangkeo and Phrangkā; one Lābak Bāilung; one Timāk Narā Bāilung; two Bāilungs of Bakatiāl family; one Shengdharā Bāi-

lung of Charāideu; the grandson of Bāndungiā Bargohāin; two persons of Shilā family; one Pāpang Dādharā and his two sons; one person of the Guimeliā Bargohāin family; one Gohāin of Lāshām family; one of Rangāchilā family; one Lādip; one Phishi; one of Pānitolā Clan; one of Bāntungiā Ahom Clan; one Hāni; a son of one Lāhān; nine sons and grandsons of Khāmthi Phukan; twelve men of the Hāktolā tribe; one Lāshām; one, a son of Bhelāi; one, a son of Marā; one Kanshen of Jalambatā Duarā Clan; six men of Tāmuli tribe; one Nitāi, the son of Lātāo Baruā of Bharbandhā tribe; two sons of Kāndu Khāmon; Chāo-chet Malāk Baruā and his father and two sons; one Bāilā, a son of Niganikhowā; one hundred men of Dihingiā Pākhimeliā Ahom; one hundred men of Pākhimariā tribe; one thousand and twenty persons of Nimitā tribe; eighty followers of Kāndu Khāmon; sixty persons of Dalākākhariā tribe; forty men of Pachduari tribe; twenty persons of Phulbashā, Bondāparia and Bhitāruāl Duari tribe; eighty Hilaidarikuars; seventeen persons of Hilaidāri Dhekiāl Baruā; nineteen men of Lāshāi Hilaidāri tribe; seven men of Majindar tribe; fifty four men of Alujoganiā Baruā; fifty eight men of Manik Dārmariā; forty eight men of Alan Saikiā of Tāibān tribe; sixty one men of Barāhi Saikiā; one hundred

men of Māndu Mattak; one hundred men of Pākhimeliā Chābukdharā tribe; one hundred men of Chābukdharā tribe; one hundred and eighty five Kāris of Marangi, Sāiring, Tipām, Chutiā territory, and Namrup; thirty men of Rādhani Chetiā of Dhanudhariā tribe; one hundred men of Jāthipatiā Ahom; one hundred and five persons of Palariākhel of down country; one hundred and four persons of Jāthipatia Barahi tribe; eighty seven Lukhurākhuns; three Aroāndharās of Parbatiā Kuari; forty Dhanudhariās of Lāibharāli; fifty five men of Kharādharā tribe; fifty nine Gharfaliās; two hundred and nine of Jālbhāri tribe; sixty Halungchoās under Pingeliā Lukhurākhun; eleven persons of Tarāpatiā village; eighteen men of Lāpet; ten of Lathiāpariā; fourteen of Bāntungiā Ahom; thirty of Salaguriā Bharāli tribe; eleven of Parbatiā Hatimuriā tribe; ten men under Lāluk Hātimuriā of Barpātra Dangariā; nine persons of Metekā Barua; sixteen of Lāhan family; two hundred and twenty persons of one Hāzarika, a son of one Lātum; forty Dhanudhariās of Hariā Dekā; twenty four Siringiā Dhanudhariās; seven persons of the family which was in charge of planting Aubar; twenty five Hilaidāris; sixty eight Parbatiā Dhanudhariās; nine of Bhuyān family; forty five Bārechungiās; twenty eight Kharādharās; twenty seven

Dikhaumukhiās; thirty Dhingiās; thirty six of Dihingiā Neog; thirteen Dādharās; fifty Garumariās; forty Tiakiāl Ahoms; twenty four of Lāringkhā tribe; twenty seven Rajaghariā Khabangā Ahoms; twenty five of Chetia tribe; thirty six of Burāgaṇā Ahoms; forty seven of Sakāimukhiā Ahoms; forty of Cholādharā Bhārbandhā Ahoms; one hundred of Parbatiā Habialiā Duari tribe; eighty of Sandhikai tribe; forty of Jarādharā tribe; fifty five of Hātibaruā; one hundred and seven of Ghorābaruā; ten of Parbatiā Siring tribe; two Jogāndharās; thirteen of Dhuliā tribe; seven Chariādharās; four Kaliās; nine Kāhmariās; two horn-men; two Muruliboās; two Nāgerāboās; two Hātichoā Bhuyāns; one graveman; fifty eight Tāikatā Mattaks; two Lukhurākhun Mattaks; three Dihingiā Kuars; twelve Lākai Chetiā Kuars; seven of Lādām Kukurāchowā Baruā of Dihingiā family; six of Bānlungiā family; two Rādakias; four Saluguriā Ahoms; four Nāmdangiās; four Gāharichowās, three of Tāimu Ahom tribe; eighty of Bakatiāl and Ahataguriā tribes of Kukurāchowa Baruā, one Shajat Bez of Sāringiā tribe; five of Pānikukhariā Bez tribe; eight of Kukurābhāri Baruā; three of Salaguriā Saikiā; three of Bhagabarā Saikiā and three of Tāichetia tribe. There were altogether four thousand, nine hundred and eighty men with the king.

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158. The Musalmans passed eight days at Tāimung. Then Sayad Chapak and Mirjāmullā advanced with their armies to Nabāri from Tāimung. One Jagat, the son of Hari Deka, joined with the Musalmans. The Musalmans proceeded from Nabāri and took Sāring. The people of Kalāsiliā joined with the Musalmans. The Musalmans took Kaliā hill. Then one Sanātan and one Sisu, two sons of Bengali Hāzarikā led the Musalmans to Tāokāk. One Hinguā Lāo Raidāngiā Saikiā and one Rangāmani led the Musalmans to Chāorā. The inhabitants of Rankhām took the side of the Musalmans. The Musalmans took one hundred villages. Lāhan Gohāin heard of this news and marched to Rankhām. He made a fort at Rankhām. He then examined the force of the Musalmans and finding it difficult to resist, retreated. Then for a long time, there were constant skirmishes and murders between our men and the Musalmans. The Musalmans overran our territory, plundering household articles and domestic animals. Horrible massacre was going on on both sides. The heavenly king heard of the news of the disaster. He despatched Baduli Phukan, Lāpet Phukan and the Dihingiā Phukan to Ȧhataguri to stop there constructing a fort and massacre the Musalmans without discrimination. Accordingly, they proceeded there, raised a fort and put a great number of Musalmans to death. The Musalmans withdrew to the side of the Sessa river leaving their fort. The heavenly king sent a Kataki to the Bhitaruāl Phukan, the Bargohāin and Pelon Phukan, the son of Lātāo Phukan directing them to construct forts with the help of the guards, the karis and Hajuās and arrest the progress of the Musalmans. They were informed of the order of the king. The Bhitaruāl Phukan proceeded to meet the Musalmans at Sonārinagar. Lāpet Dihingiā Phukan, Kandu Khamon, and the grandson of Tāmulidalai marched against the Musalmans remaining at Chāorā. The Chiring Phukan, one Domāi and the son of king's father-in-law proceeded to meet the Musalmans at Madārguri. The Bargohāin proceeded against the Musalmans

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putting up near the Sessa river. Pelan Phukan hurried against the Musalmans at Sāring. Then Tāmulidalai fell upon the Musalmans living near the Sessā river. The Musalmans pressed him hard. Tamulidalai dashed into the water of the Sessa river with his army. Our army were drowned in the water. The Kaliābariā Phukan sent a Kataki to the king's father-in-law saying that he would disperse the Musalmans if the Bargohāin, the Burāgohāin and the Barpātra Gohāin should be sent to him. The king's father-in-law sent the news to the king who was at Sāmdharā but the king expressed his unwillingness to do so. Then the king's father-in-law fell ill. He was conveyed to Samdhara where he soon died. Now the king made the son of Bezbarua, the Neogphukan giving him the command of war and sent him to Ahataguri.

159. [illegible]

159. In the month of Dinpet (Ahar) Mirjumlā sent a messenger to the Bargohain to say to him that if the latter would come to his side, he would go away leaving the country in his (Bargohāin's) charge. But the Bargohain's reply was in the negative. Then Mirjumlā collected men and elephants. He sent a body of Musalmans with elephants and horses to climb up the hill where the Bargohāin was. The Musalmans, with nine female elephants and twenty horses, began to climb up the hill, but they tumbled down into the chasms with a heavy loss. Our men got many lances, spears, men, guns and swords of the Musalmans. Then the Musalmans came to Sonārinagar. The Musalmans, putting up at Tāri, took their provisions, spoils, and other articles into their ships and retreated downward. Lahan Gohāin heard the news. He pursued after the Musalmans and plundered them at Nikā. He got one hundred thousand rupees. Our men plundered the Musalmans when opportunity occurred. Then the Bhitaruāl

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Phukan marched against the Musalmans living in the Sonārinagar and attacked them in their fort. One Mirā Musalman fell dead. The Musalmans being unable to defeat our force withdrew to Tiok and stopped there. The Bhitaruāl Phukan made a hot pursuit after them to Tiok. Then the Musalmans withdrew to Sina. Our army surrounded the Musalmans in their fort at Sinā. The king heard the news. He sent a messenger to Lāpet Phukan, Kāndu Khamon and the grandson of Tāmulidalai who were sent against the Musalmans living at Chāorā to direct them to come back and proceed at once to surround the Musalmans in the fort Sinā. They proceeded accordingly to Sinā and surrounded the Musalmans on all sides. The Musalmans in the fort shouted to our men that they were ordered by Shujākhājā to go away leaving the place. A certain man came to the Bhitāruāl Phukan and said to him that a body of Musalmans had come up from Lakhāu. The Bhitaruāl Phukan selected a body of men and ordered them to proceed downward to fall upon the Musalmans unaware on the way. The grandson of Tāmulidalai and Lāpet Dihingiā Phukan proceeded too. The Musalmans in the fort Sinā having observed that the number of our men was thin, came out of the fort and attacked our army. Our army retreated. The Musalmans advanced from Sinā to Barhāt.

160. [illegible]

160. Then our Salaguriā and Ahataguriā Ahoms marched in a body to pillage the Musalmans at Madarguri. They, being repulsed by the enemies, came back. The Musalmans entered Nabāri The heavenly king ordered Bāduli Phukan to capture Mirjāmulla on his way to Chelā. Bāduli Phukan hurried accordingly but he could effect nothing. Now the king ordered Bāduli Phukan and the Bargohāin to march against the Musalmans putting up at Kaliā hill. At the approach of our army, the Musalmans withdrew to Barhāt. Then the son of Lātāo Phukan and one Rangāi Chetiā marched against the Musalmans at Sāring and attacked them.

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But they were repulsed by the enemies. The Musalmans too withdrew to Barhat from Sâring. The Musalmans living at Chāorā withdrew to Tāimungrām. Then Baduli Phukan and Pelon Phukan marched against and surrounded the Musalmans at Tāimungrām. One Lāngi Khuba, the grandson of Lahan, and the Sāring Raja came to and halted at Dimau. The grandson of Tāmulidalai proceeded to and remained at Pāniduar. The Abhoipurias, the Áhatagurias and the Dīhingiās surrounded Tāokāk and constructed a fort near the river Tāokāk. The Musalmans surrounded our armies on all sides. The king heard the news and proceeded down in boats to Tipām from Barkalā. Our armies entered into villages. The Musalmans too consulting among themselves marched down on the very day.

161. [illegible]

161. On the very day, the son of Hari Dekā, one Gunak Namdangiā Rajkhowā, one Tengā Bangal, one Tāirānkhām and one Sengeli of Bargohāin family marched against the Musalmans who were at Nămnāngkhuang. They said to the Musalmans that the Musalmans should leave the place, otherwise, they would massacre them. The Musalmans remained there for twenty four days. The king, then, said to the Bhitaruāl Phukan, "When the Musalmans leave Tāimung, we shall attack and surround them with our ships but if we cannot get victory we may come back again." The Bhitaruāl Phukan marched down from Sonārinagar. Lāhan also proceeded on the very day. The Musalmans living at Devargrām retreated and joined with their garrison at Lakhau. The Bhitaruāl Phukan came to and halted at Devargrām. Thence he marched against the Musalmans living at Lakhau. Then Bāduli Phukan proceeded against the Musalmans at Barhat and attacked them. Half of the Musalmans fled towards Barnadi. Our men set fire to the dwellings of the Musalmans. The Musalmans saw

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our army and coming in a body fell upon them. A great number of our soldiers fell dead in the field of battle and Baduli Phukan fled away. One day the Musalmans laid siege on the fort Dāmārāi near the gate where the grandson of Tāmulidalai had the command. The grandson of Tāmulidalai gave battle. The Musalmans were repulsed. Then the Musalmans attacked our army from the back of the fort. One Kalamā Rala Musalman with his men was killed in the battle. Then Dilatkhāng withdrew to Tāimung from Mākāo. One Hingā and Dilatkhāng having had a consultation sent Messengers to the Musalman garrison at Sāring to assemble there and remain ready. Dilatkhāng laid siege on the fort that was in charge of the grandson of Tāmulidalai. The latter gave battle. The Musalmans could not get a victory but they tried to enter the fort by making a breach. Our army fled away. One Lāngi Khubā, the son of Lāhan retreated to Jhanji. The grandson of Tāmulidalai took his station near the Gabharu river. Baduli Phukan retreated and encamped on the side of a hill. Pelan Phukan went to and stopped at Padāri.

162. [illegible]

162. In the month of Dinkāo (Sravan) the Barphukan, the king's father-in-law. the Dihingiā Phukan, the Burāgohāin, and the son of Barbaruā were ordered by the king to assemble and make a fort at Māhbāri, and remain there. Then the king advised the Bhitaruāl Phukan and Chinglung Luthuri Dayangiā Rājkhowā to plunder the Musalman garrison at Lakhau. The Bhitaruāl Phukan, after holding a council, settled to fall upon the Musalman garrison at Lakhau. He

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marched with a body of men in the dead of night and surrounded the enemies in the fort. The Musalmans could know of the approach of our army and made themselves ready to give battle. Our army retreated. Then our Bāduli Phukan fell ill. He tried to come back by the side of the hill but could not succeed. For many days, one Domāi, the son of Kaliābariā Phukan, the son of Chāophudām and Hariāh Deka gave battle to the Musalmans at Charāideu. One day, these three men collected an army and made a joint attack upon the Musalmans at Suffry. The Musalmans took to their heels. Our army killed a great number of the enemies. A detachment of our army fell upon the Musalmans at Nabāri. Mirjumlā and Dilatkhan fought on horse. Our army being afraid at the sight of the vast number of the enemies retreated.

163. [illegible]

163. Then the heavenly king gave one Buruk a selected body of Abhoipuriās to fight with the Musalmans. He marched against the Musalmans putting up at Charāideu. The Musalmans fled to Tengābāri. Our men obtained many horses, swords and cows of the enemies and offered the plunders to the king at Tipām. One Letrakhāng with a body of Musalmans was putting up at the house of Tāmulidalai. Our Abhoipuriās plundered them. The Musalmans fled away and a body of them joined with the Musalmans in the fort Tengābāri. Mirjumlā sent a messenger named Mākutbun to tell the Bharāli Baruā, the son of Bezbaruā that if the Bharāli Baruā would offer him provisions and presents, he would go away. The Messenger came to the Bharāli Baruā and told him what Mirjumla said but the Bharāli Barua did not consent. Our officers consulted together and sent one Baruk Kataki with a body of men against the Musalmans at Tāimung. The Musalmans were in the fort at Tāimung. Buruk marched against them. The Musalmans came out of the fort and fled to Jatarā. Our army set fire to the dwellings of the Musalmans. They advanced and came

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in sight of our army. At the approach of the enemies, our army retreated. One Hingā and Rankhām commanded the Musalmans. The Musalman commander Binguyā was offered presents and Rankham was given silver money. Our army being unable to gain the day attacked the Musalman garrisons living in the forts at Tāimung and Tengābāri. The attack was indecisive one. Three or four men of our side fell dead in the battle and the same number of Musalmans was also killed.

164. [illegible]

164. Then Mirjumlā withdrew to Tāimung from Tengābāri. One Buruk and the son of Lāngu attacked the Musalmans at Hātisāl. The Musalmans entered into their fort. One Tenga fell upon the Musalmans at Bāndihat. The Musalmans could not overcome our men. They entered into their great fort. The Musalman forces stationed at Jakāisuk and those at Bāndihat took their things and fell back to the Dikhan river. Just a little above Jakāisuk, Honsunkhān and Lāngidhighalā took shelter in the water of the Dikhau river. The son of the Bezbaruā was erecting a fort at Kākajān. The king heard the news. His Majesty ordered the son of the Bezbarua to make the fort strong by placing cannon at the gates. The fort was, therefore, made strong as desired by the king. The Musalmans attacked our army at the fort at Dihing. They captured one Khuntai alive. Our army could not overcome the enemies and retreated to Bakatā. Then the son of Lāpet Dihingia Phukan and Kandu Khāmon marched against the Musalmans. Kāndu Khāmon laid siege at the gate and Lapet's

son attacked the enemies in the front. Kāndu Khāmon could not hold his ground. The Musalmans came out of the fort and fell upon our army. Our army retreated but they charged the enemies again. The Dihingiā Phukan was placed at the gate. Kāndu Khamon laid an onset on the fort. But our army could not take the fort. The Musalmans came out and plundered our men. Lāpet Phukan and the Bargohāin left the field and our army retreated. For many days, the Musalmans had day and night skirmishes with our armies. Our army made another unsuccessful attempt. Then two Musalmans came out of their fort and invited two of our men to fight with them. Our two men attacked the two Musalmans. The two Musalmans and our two men fell dead. The Musalmans only made desultory fighting. Our army again attacked the enemies without success. The heavenly king ordered the Bhitaruāl Phukan, Lāhan, the Hātibaruā, son of Lakai, and one Lākākulātumi to take their station near the Dikhau river. Lachit, the son of the Barbaruā of the Lānphimā family, was stationed at the side of the river Tilāo (Lohit), one Siri, one Jakhalāuburioya Kuar and the grandson of Dhanudhariā Bargohain were sent to Shaolā. The grandson of the Bargohāin and one Lāling, the grandson of one Lingpikshām were ordered to take their station on the Pātkāi hill. The Barchetia and one Luthuri were stationed at Itakhali.

165. The Bhitaruāl Phukan constructed eight forts. One Kulāturnikayā and

the Hātibaruā were placed at Singari. The Musalmans besieged the fort of the Hātibarua who fled away and took shelter in the fort of the Bhitaruāl Phukan at Pānibāt. The Musalmans pursued on horse and our garrison retreated to Devargrām. The Musalmans could not overtake our men. Then the king arrested the grandson ,of the Dhanudhariā Bargohāin for some fault and put out his eyes. Bhelāi's son led a body of Musalmans to take the fort at the mouth of the river, Tilāo. Lāchit, the son of the Barbaruā of Lānphimā family, gave battle to the Musalmans. The enemies got victory and took possession of the fort. The Musalmans left the fort of Lāchit and laid an onset on the fort of Luthuri. Luthuri confronted them but the Musalmans gained the day. Then the Musalmans laid siege on the fort at Pānibat with no success. For several days the Musalmans fought with our army but the victory came to our side. Two of the Musalmans fell dead and the same number fell on our side. But the siege was not withdrawn. When the affairs were thus going on, the Sāringiā Bhuya Lathiāls, one Malakhu Nāmdangiā Dhanudhariā and the Marāpuhiā Ahom assembled at the side of the hill. A body of Musalmans took Sāring. Our army surrounded the enemies on all sides. The Musalmans did not come out to give battle. They were busy in collecting provisions. One Kājikhān came with provisions and stopped at Sāring. The Sāringiās took the side of the Musalmans. Three men of Pātar family, one Kripāi Naosaliā Barua, the son of one Lātāo, Lansheokhām Hazarikā and one Bāiching Hāzarikā led a body of Musalmans with the pretext of capturing Lahan's son and the son of Sāringiā Phukan. The Musalmans were led to a forest. They being aware of the danger went away. Then the son of Hari Deka conducted a body of Musalmans to Sonārinagar. The Ahoms of Sonārinagar took the side of the Musalmans. The son of Hari Dekā led the Musalmans from Sonārinagar to plunder the Bhitaruāl Phukan at Devargram. Lahan Gohāin attacked the enemies but he could not overcome them. He retreated to the

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mouth of the Tuni river. The armies remaining at Pānibāt marched to plunder the Musalmans but they could not overcome the enemies. They retreated to the mouth of the Dighali river.

166. [illegible]

166. The Musalmans taking their pillage with them advanced, and twice plundered our fort at the mouth of the Digholi. The Bhitaruāl Phukan, the son of Bargohāin and Thulāi Áthgaiyā fought with the Musalmans. The battle was won by our army. The Musalmans in two bodies retreated down. When the Musalmans could not get victory over our army, the son of Hari Dekā sent a Kataki to the Bhitaruāl Phukan with the following:—"I led the Musalmans from Tāimung, who are now retreating but they will again come up with their ships, so we may attack them on the way." The news was sent to the king who did not approve of the proposal. The Bhitaruāl Phukan asked the king to give him the warships. In the meantime, the Musalmans came up. They besieged the fort of the Bhitaruāl Phukan. The Bhitaruāl Phukan being unable to resist the enemies' charge retreated to Rāngali Chāpari. The Musalmans advanced and laid siege on the fort of the grandson of Tamulidalai. The grandson of Tāmulidalai was vanquished and he retreated to the mouth of the river, Pānchnai. The king then sent Katakis, the son of Chāorāngdi and the son of Rangachila to tell the Bhitarual Phukan to join with the grandson of Tāmulidalai and to remain with him. But the Bhitarūal Phukan did not come.

167. [illegible]

167. In the month of Dinching (Ághon), the Musalmans collecting a body of men advanced to Bakata and threw up a fortification near to that of ours. There they remained for a considerable length of time. The grandson of Tāmulidalai was informed of this. He sent Lāhan Chiring Phukan and Kāndu Khamon as Katakis to the Musalmans to hold a conversation with the Musalmans. Noticing this weakness, the Musalmans sent a body of men to besiege the fort of Tāmulidalai.[1] A siege was accord-

[1] The grandson of Tamulidalai was also Tāmulidalai.

[illegible]

168. [illegible]

ingly laid. Tāmulidalai could not hold his ground against the enemies' attack, so he fled away. Hearing the news of Tāmulidalai's retreat, the Burāgohāin retreated to Nāosāli from Kenduguri. The son of Bezbarua left Bakatā and retreated to Áhataguri. The king's father-in-law and the Dihingiā Phukan retreated to and joined with the king at Tipām. The Dihingiā Phukan was stationed at Tipām. The king withdrew to Chapāguri and from Chapaguri to Samaguri. Then the Musalmans came up in their ships and besieged the fort of the Burāgohāin. The Buragohāin gave them battle. The son of the Parbatiā Gohain came up, to fight with the Musalmans. Both the land and naval forces of the Musalmans assembled with their guns and cannon to fight with the Buragohain. The enemies let fly their arrows which hurt the armies of the Buragohain. The Burāgohāin, being unable to baffle the enemies' attack, fled away. The Musalmans fought with our armies at Chatāi for a year but they could not take the place. At Chatāi, fighting was going on day and night. At last our men got the victory. Our armies came up to Dhekiāsali whence they returned to Chatāi and took their station there.

168. Then Mirjumlā and Dilatkhā proceeded by the river, Tilāo, in their ships. They arrived and halted at Mānā. Then Bāduli Phukan of Lānphima family joined with the Musalmans. He came to Mirjumlā where he was with his ships and said to the latter, "The Ahoms are afraid to see me join with you. You should now proceed to the place where the king and his officers are. I shall capture the king and the officers." The Musalmans advanced with him. When Baduli Phukan joined with the Musalmans, the Dihingiā Áhoms also took their side. The Tekeliās did not follow the suit. The Áhatāguria Rājkhowā, the son of Tangshulāi, two brothers of Maukhowā family, one Dekāhani Kāri Hazarikā, the Kathālbariā Hāzarikā, the son of Lāi Lākak Bargohāin, Seng-

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dhara Barua of Phulbariā Clan, Khalatiā Hazarika, Bengāli Hazarikā, the son of Lādām Chāngrun and his brother joined with the Musalmans. The son of Lādām sent the son of one Pātaniojā to the Musalmans. Then the four sons of Lāpet Dihingiā Phukan, one Lāi Tātat and the Bar Hazarikā of Lānphimā family took the side of the Musalmans. One Tulādung refused to take the side of the Musalmans. Then Lātuk the son of Lānguneog of Tipām, one Shumakjin of Lukhurākhun family, one Hazarika the son of Nuā, the son of Ujit, one Gupi, Álan Hāzarikā of the family of Bheva, one Lāiti, one Lābuk Parbatiā, one Bāhgariā, two men of the Bargohāin family, one Dhanudhariā of Dhekiāl Baruā, one Hāti Dekā, one Bhatkasi of Tepartalia family, the grandson of Lakhimā Hātimāhut, one Dhukhiā the son of Ratun and a body of elephant drivers joined with Bāduli Phukan. One Ratun, being the head of the Katakis, led a body of Katakis and took the side of Bāduli Phukan. One Sanātan took the lead of the tribe called Palariā and joined with Bāduli Phukan. One Lāi Duara being the leader of the tribe Bajikar joined with Bāduli Phukan. Malāi Gohāin took the Habiāls with him and joined with Bāduli Phukan. Niran Kukurāchowa led the Kukurāchowās and took the company of Bāduli Phukan. One Nat Howdah maker also joined with Bāduli Phukan. Thus Bāduli Phukan took the side of the Musalmans. The Musalmans welcomed him. One Hejikhi Goal, his brother Govind Tangondhara, one Molakā Pikbāndharā and one Masai, the son of one Lāngi took the side of Baduli Phukan.

[illegible]

169. [illegible]

169. Then the Musalmans proceeded down to Abataguri and made a royal house there. Baduli Phukan was made Raja. One Nutnām, the brother of one Charāikhowā was made Phukan. Having heard the news of Bāduli Phukan being made Raja, half the men left the side of the heavenly king. At this, the heavenly king desired to remain in ships. The king then sent Katakis to the Dihingia Phukan, the Burāgohāin Dangariā and the Tipām Raja and ordered them to remain at Pānibāt. Lāluk Barbaruā of Lānphimā family, the Bargohāin, the Parbatiā Rājkhowā, the Marangikhowa Gohain and the Sadiyākhowa Gohāin were stationed at Erāltali. The Barpātra Gohain was stationed at Sessā. Now the king wished to make peace. He said that the country should be saved by offering gold and silver to the Musalmans. The heavenly king sent the Tipām Gohain, one Salā and one Bāhbariā as Katakis to negotiate peace with the Musalmans. The Musalmans expressed their willingness to leave the country if they would be paid tributes. Having heard the news, Baduli Phukan asked the Musalmans to send the Katakis to him before the peace was made. The Katakis were accordingly sent and Baduli Phukan having had a talk with the Katakis told the Musalmans to make peace. Then the Tipām Raja came back and informed the news to the heavenly king. Thus informed, the heavenly king made peace by offering a princess, silver, gold and elephants. The Musalmans returned to their country. Then the king fell seriously ill and died.

SHUPANGMUNG (CHAKRADHVAJ SIMHA).

170. [illegible]

170. In Lākni Plekngi (*i.e.*, in 1664 A.D.) in the month of Dinching (Àghon), the Dāngariās and other officers held a council and, as desired by the deceased king, Sutāmlā, sent Katakis to call in the Sāring Raja, the grandson of Shuleng, the Sāring Raja. The Dāngariās made him king in the big royal house and greeted him. They, then, came to Chelā and remained there. Then four Musalman Katakis, namely, Durbeg, Rastambeg, Tājākhān and Shek Kamal, were sent with presents to Chāopha Shutāmlā by the Musalman Emperor, Aurangshā. They arrived at Lakhau and halted there. Chāopha Shupangmung heard the news. He consulted with the Dāngariās and sent two Katakis, Mādha Charan and Gariā to the Musalman agents at Lakhau. The Musalmans were informed of the death of the king, Shutāmlā. Our Katakis told the Musalman Katakis that the king, Shutāmlā died and his brother was installed in his place, and that the new king wished the Musalmans to go back. The Musalmans held a council. Rastambeg and Shek Kamal after having had a consultation with Mādha Charan and Garia sent the news of the death of the king Shutāmlā and of his brother becoming king to Rasidkhan who was at Tāmulihāt. The Musalmans stopped there with their ships. When Rasidkhan heard the news that the king, Shulāmlā died and his brother had succeeded him, he sent presents to the new king. The Musalman messengers arrived at Lakhau. The heavenly king was informed of the matter. He directed the Musalmans to come up by the Barnadi with their ships. During the month of Dinshām (Māgh) the king remained at Chela and did not send any word to the Musalman guests. Our men, taking all sorts of things to give to the guests who were at Hakāi, were waiting king's order. Now the king said that a princess, gold, silver and ninety elephants were offered to the Musalmans for the welfare of the country and for giving back the captives but the Musalmans had not as yet acted according

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to their words. The boundary of our country had not been fixed. The king wrote a letter to the effect and sent Chandra Kandali and Sanatan to Durbeg with tributes of one hundred musks, forty ordinary knives, four knives with gold handles and nine tusked elephants.

171. [illegible]

171. Then Rasidkhan sent a Kataki, named Shek Kamal to our king for realising the remaining portion of tributes of money and elephants. Rasidkhan's Kataki arrived in Mungdunshunkhām (Assam). The heavenly king sent some Katakis to welcome in the Musalman Kataki. Our Katakis directed the Musalman Kataki to fall prostrate at the feet of our king and sent the news to the latter. The heavenly king said it good and ordered our Katakis to escort the Musalman Kataki to the Darbar. But Shek Kamal, the Musalman Kataki, when he arrived at the principal gate of the city, said, "when I had come with Durbeg and Rastambeg, I had simply saluted the king but had never fallen prostrate at his feet. Now I shall salute the king but shall never fall prostrate at his feet." The heavenly king, being informed of the matter, said, "the Pādsās Durbeg and Rastambeg saluted me without falling prostrate at my feet as they had come in obedience to the order of the Emperor. But this man is simply a Nawab's Kataki, so there is no ground that he should not bow down his head at my feet." With this, the heavenly king ordered his men to take him back to his

camp. Shek Kamal, when he saw that the king was greatly enraged, expressed his willingness to greet the king by falling prostrate at his feet. Accordingly Shek Kamal was produced before the king. The king had a talk with the Musalman Kataki and dismissed him after giving him presents. Our two Katakis, Mādha Charan and Gariā were ordered to accompany the Musalmān Kataki. Now Lāntun Barphukan, the king's father-in-law, said to the Musalmans, "it was settled formerly that one hundred elephants and four lākhs of rupees would be given to you. I also arranged with the king that a princess would be given. The king and I offered the Musalmans four lākhs of rupees and a princess but the elephants were not supplied. After that the king died. Then the Sāring Raja succeeded the throne. We made this arrangement without the knowledge of the present king. Now the present king gives credit to the word of the Burāgohain and the Barbaruā. He does not care to follow my advice. He is willing to make war. I wish to send this news to Rasidkhan if he would be pleased to take me into his favour. I shall lead the Musalmans to plunder the son of Lāban. The Dihingiā Phukan will go back to Shāolā. I shall allow the Musalmans to plunder the king. You must send the news to Rasidkhan."

172. The king heard the news of the conspiracy. He arrested the Dihingiā Phukan, his son Lāngshā, his brother Lāshāi and his two sons, the son of Kaliabariā Phukan named Huiphāk, one Lābut, one Lāngu and two servants, Talan, the grandson of the Barpatra and Lāisheng, an adopted son of the king and put them all to death. In the month of Dinruk (Baisakh), the king ascended the Halong taking Somdeu tied on his neck. He was named Chāophā Shupungmung by the Deodhāi Pandits.

173. [illegible]

173. Then a Kataki from the Jointia Raja, named Ramāi, came to the heavenly king to offer tributes. He was received kindly and sent back. After this, the Koch king, Peonārāyan (Prānnārayān) sent one Ram Charan with words of affection, friendship, pleasure and displeasure. He came to our king and said, "Formerly four Musalmans came to the Koch king and asked him for permission to catch elephants but their request was refused. In the mean time the Musalmans came to and took possession of Beltalā and Darrang. They have now caught elephants. A Kataki was sent to the former King who prohibited us from taking any action. Then we resisted the Musalmans with one thousand veteran soldiers but we could effect nothing." Then Ram Charan continued again, "You have favoured us in every way. Through your favour we have been able to prosper. But for some time, the exchange of thoughts, through Katakis, between us has been stopped. Formerly you gave us the rule of the countries Beltala and Darrang. We used to give you elephants. The countries have now been taken from us by the Musalmans. So I have been sent here to tell you the former story." Thus spoken, the heavenly king said in reply as follows :—"It is not known to me. Now you have come to tell me of your fidelity. I take you into favour. But we had a long war with the Musalmans but you had nothing to do with it. It was the will of the gods that we had to wander leaving our home. But now the gods have again been pleased to give us our country back. We heard the news of your defeat at the hands of the Musalmans. We sent you a Kataki but to our great disappointment, you did pay little attention. You were, therefore, left alone. Then we were also attacked by the Musalmans and our lot was to leave our country too. Now I wish to see Prānnārāyan restored again. You may inform your king accordingly." The friendly talk cheered the Koch Kataki. Then the king sent Gopal Charan in the company of Ram Charan after giving him necessary instructions.

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174. [illegible]

174. In the month of Dinchit (Jaistha), the king planted an Áubar at Suffry. He attached gold strings to the tree mounting on an elephant and offered sacrifices to the gods at Charāideu. In Lākni Kātmāo (*i.e.*, in 1665 A.D.) in the month of Dinching (Aghon) the king came to Galpighāt from Leshāng. There he offered cows to the Brahmins and Ganaks. The king also offered gold, silver and cloths to them. Then he came back to Leshāng. In the month of Dinkām (Puh), the Nagas of Bānfārā and Bānchāng were at war. The Nagas of Bānchāng cut the son of the Raja of Bānfārā. The Bānfara Nagas came to our king and requested him to help them in the war. Then the heavenly king sent Katakis to the Lānmākkhru Rājkhowā directing him to proceed at once to the Naga hill to help the Bānfara Nagas in the war. Then the king proceeded to Kalāmāti to catch elephants. A screech-owl perched on the royal residence at Leshāng. The king heard the news. He left his residence at Leshāng and came to Garhgaon. The Lanmākkhru Rajkhowā could not overcome the Bānchangiā Nāgās. A messenger informed the king of the matter. The king ordered Kāndu Khâmon and Parbatiā Dekā to proceed against the Nagas.

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They advanced accordingly and entered into the Naga village, Bānchang. The Bānchangia Nagas took to their heels. Our army set fire to the dwellings and the granaries of the Banchangiā Nagas. Then our army came back and informed the king of the news.

175. [illegible]

175. Then the Musalman Emperor, Aurangshā said to our Chandra Kandali and Sanātan, "if our army has encroached upon your territory, I shall order them to leave it. My men will follow you." Thus addressing our Katakis, the Bādsa Aurangshā ordered Phupāimung to send some Katakis with our Chandra Kandali and Hanātan. Then Shā-Tājākhā of Decca sent Pramatha Rāi to our king in the company of Chandra Kandali and Hanatan. The king ordered to bring in the Musalman Kataki. The Kataki was accordingly introduced to the king. The Kataki offered the king a pair of Pāgjāmā, the present of the great Padshā. The king having had a talk with the Musalman Kataki sent him back.

176. [illegible]

176. In the ancient time, Chāo Tao-Shulāi offered a valuable ring adorned with a diamond to Chāo Nāngsheng, the queen of Chāo Shudāng. One Kataki came to know of this and informed Chāo-Shudāng. The king found fault with Tāo-Shulāi. Tāo-Shulāi fled to the Narā Raja, Shurunphā and took his shelter. Shurunphā sent Tashenpau to fight with Shudang. Tāshenpau being unable to resist our attack retreated. Then Chāo-Tāo-Shulāi, Tāmrā and Khun Tāipām joined with Raja Kamateswar. Then Chāophā Shudāng said to Phimā, "Your brother has taken the side of Tāo-Shulāi, I, therefore, degrade you to the clan of Lukhurakhun." Thus, in the olden time, this family was transferred to the Lukhurakhun Clan. Now Chāophā Shupungmung, Lānthāomung, Phrangkāringrāokhām, the grandson of Phrangken

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tried to trace out the origin of the Gohains. Chāophā Shupungmung said, "The tribes, Phimā and Tāmrā were not of Lukhurākhun origin but they were, formerly, made so by force. Their forefathers accompanied Shukāphā. Now, I wish, therefore, to cleanse them and bring them to their former status." The three Dāngarias and all other officers agreed with the king. A feast was given to the Dāngariās and all others by killing cows, buffaloes and hogs. The king offered the three Dāngariās men, good dresses and money and presents to all other officers. The Deodhāi Pandits sprinkled holy water upon the people of those two tribes. The king, then, took them into his favour and raised them to their former status.

177. [illegible]

177. Then a severe famine broke out in the country. There was no water in the fields. No water birds could be seen. Fields remained fallow for want of water. Nowhere water could be got. People used to draw water from deep wells by means of ropes. In the same year, the king came to Galpighat and collected the Brahmins there. He offered cows, silver, gold, cloths, jars, water-pots, water-vessels and cooking vessels to the Brahmins. After this, the king came back to Lesāng. Then in the north near the river Tilāo (Lohit), the Miris plundered the villages. The king heard the news. He despatched six Hāzarikās as Katakis to Lāpet Lāndāomi and Khām Dekā of Chapāguriā family to direct them to proceed to the north of the Tilāo and construct a fort there. One Lānshāi, the son of Manbaruā and one Jābukā Kachāri were sent to erect a fort at the mouth of the river Uyā. One Langi, grandson of Ibun and one Malakā, grandson of Ankrāi Hilaidāri were stationed at the village called Dalai.

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The Miris heard the news and in a body attacked the son of Mau Barua. The son of Mau Barua was killed in the battle. One Shilāman was also killed with his thirty four men. Having heard the news, the king became very angry and exclaimed, "In the ancient time the forefathers of the Miris were established there by my forefather, Chāophā Shusheng. The Deories were also brought in. My brother, Chāophā Shutāmlā, favoured them also. I, now, see the Deories have also joined with the Miris." The king, then, despatched Pelan Phukan, the son of Lātāo Phukan to punish the Miris. Pelan Phukan proceeded accordingly. The king also left for the down country.

178. [illegible]

178. Then the Nagas of Bānchāng and Bānfārā fought with each other. The Bānfārā Nagas could not hold their ground. They came to our king and asked him to help them in the war. In Lākni Khutshi (*i.e.*, in 1666 A.D.) in the month of Dinkām (Puh), the king sent Abhoipuriā Rājkhowa and Hariāh Dekā Rajkhowa against the Bānchangia Nāgās. They proceeded accordingly. Then, in the month of Dinhā (Chaitra), the king came to Itākhuli and captured some elephants. A Screech-owl perched on the top of the king's Holong (royal residence) at Leshāng. This information was given to the king. The Holong was allowed to remain unrepaired. The heavenly king came to and stopped at Garhgaon. When the Nagas of Bānchang came to know that our army was advancing against them, they made a stockade and remained in it. Our army advanced and tried to capture the Nagas. The Nagas came down and put barricades in the way of our army. Our men could not attack them. Then both the Rajkhowas consulted together and sent some messengers to the king asking him to

send a few cannon. The king despatched the Nadiāl Gohāin, Chāonāmpum, and Kāndu Khāmon with guns and cannon. They proceeded accordingly with guns and cannon and arrived at the place. They attacked the Nagas with cannon. The hill trembled with the sound. The stockade of the Nagas was destroyed. The Nagas fled away. The big cannon were also fired. The Nagas took shelter in the intricacies of the hill. Our armies set fire to the dwellings and granaries of the Nagas. The Nagas of Bānchang, then, taking two buffaloes, one goat, two wild cows and twenty spears, came to our king, who was at Barhāt, to ask his pardon. The Nagas said, "Our forefathers acknowledged you as our head but you have sent your armies to destroy us. Now, we pray your Majesty to take us into favour." Then the heavenly king took them into favour and ordered our army to come back.

179. Then Pelan Phukan attacked the Miris. Five hundred Miris and seven thousand Chungis assembled together. The Chungis entered in Nāmdeng and the Miris in Tāngshāng. The king despatched the Deka Phukan and Lāluk Guimeliā to collect the inhabitants of the side of the Tilāo (Lohit). They proceeded accordingly and the king followed them. They then devastated the territory of the Miris and made captures of many of them. In the same year, in the month of Dinchit (Jaistha), the king sent Lachit Phukan, the son of the Barbarua of Lānphimā family to proceed to Kaliabar to construct a fort there. He went there and threw up a fort at Potākalang in Udumaring. After examining the fort at Kaliabar, he constructed a new fort there with seven walls.

180. Then the Nagas of the four villages, Bānmau, Shāmshā, Bardavā, and Dakulākhāi assembled together and

plundered the neighbouring villages. The king heard the news. He despatched Pelan Phukan and the Hātibarua, the son of Lākhai. The king proceeded after them. The Nagas of the four villages, Shāmshā, Bānmau, Bardava and Dakula were dispersed. Their dwellings were burnt down. The Nagas bringing nineteen slaves and one female slave, with other presents came to Pelan Phukan and asked his favour. He sent the news to the king. The king sent a Kataki ordering our army to come back. In the month of Dinshi (Phalgun), the heavenly king proceeded to Sinātali from Gurhgaon. Therefrom, the king came to Teliādungā.* He, then, constructed a road from Teliādungā to the side of the Barpukhuri near the mouth of the Jhanji river. Then the king came back to Tāimung. In the month of Dinship (Bhadra), the king sent Katakis with the grandson of Guimelā Bargohāin, Lāshām Khubā, the grandson of Chāo-Lāhan, the Kaliābariā Phukan of Lānphimā family, and Lāngu, the grandson of Nāngrān Gohāin, ordering them, the four Phukans, to construct a fort at Sāmdhara near the hill, Daikāreni. In Lakni Rungsheu (*i.e.*, in 1667 A.D.) in the month of Dinching (Aghon), the fort was completed.

181. In the same year, in the month of Dinkām (Sravan), the king held a council with the three Dāngariās and other high officials. Addressing them, the king said, "my brother, Chāophā Shutāmlā did not make any offer to our forefathers. He also did not offer sacrifices to Indra and all other gods. So the Musalmans could come to our country and devastate the province. The Kāris and Hajuās were massacred and all people suffered great misery. Now, I wish to propitiate Indra and other gods by offering sacrifices and to make offerings to the forefathers. The people, at large, should be collected and offerings should be made. I wish to free myself from the subjugation of the

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Musalmans. I think, I shall be successful in the attempt. I wish to know your opinion." The Barāgohāin said in reply, "In the ancient time, your forefathers used to do the same thing when they were overtaken by any such misfortune. They, thus, regained their former powers. Your proposal is really praiseworthy. We, your slaves, will intimate to the people at large, the wishes of your Majesty. But the Kāris and the Hajuās are living in the different parts of the country and there is scarcity of provisions also. We, your slaves, are afraid lest we should suffer again." The high officials were not in favour of the proposal of the king for attempting to drive away the Musalmans. But the king was firm. The king proceeded to Charāideu and asked the Deodhāi Pandits to examine the legs of fowls. The Deodhāi Pandits, in obedience to king's order, examined the legs of fowls and found the calculation favourable to the king. The king came to Garhgāon. He collected his men and gave them necessary instructions. He made Lāchit Barphuk, the son of Barbaruā, and the Kaliabariā Phukanan, the commander-in-chiefs of the whole army. During the period of the same moon, the Dekā Phukan, the son of Guimeliā Bargohāin, and Bhelāi Phukan of Lāndāomi family worshiped the gods at Charāideu and made offer of sacrifices. On the day, Khutcheu, the king despatched all the officers to different parts on different purposes. Bhelāi, Laluk Phishing Dihingiā Phukan, and Pelan Phukan were stationed at Sāring. Then the king with the Dāngarias and other officers offered sacrifices to the gods at Charāideu. On the day, Khutcheu, the king sent the officers to their respective places. The Marangikhowā Gohāin was stationed near Kachari territory. The Barpâtra Gohain was placed at Kaliābar. The Bargohāin and the Sadiyākhowā Gohain were sent to repair the fort at Samadhara. The Kaliabaria Phukan, the Dihingiā Phukan, and other Phukans consulted together to settle what they should do. They appointed some men to examine the roads minutely. On the left hand side of the Tilāo in the south,

the Dekā Phukan of the Guimela Bargohāin family and the Dihingiā Phukan of Burāgohāin family were ordered to meet the Musalmans at Bāhbāri. Then the Naosaliā Phukan of Tāimungia family, the Kaliabariā Phukan, and Chāophrang Lāndāomi Phukan marched to Kallang. On the day Dāpmāo, they beseiged the fort at Kajali. The Musalman Raja Rāishing fell in the struggle. Sayadkhan was hurt by an arrow. Our army captured a great number of Musalmans and obtained possession of many horses, guns, shields, and horns.

182. The Dihingiā Phukan and the Deka Phukan marched in the north by the side of the river Tilāo and attacked the Musalmans at Bāhbāri. Our army captured Lānbeg, Rashshanbeg and many other persons, and got possession of many horses, guns, shields, and horns. The Kaliābariā Phukan sent some men to make over Lānbeg, Rashshanbeg, and the other captives together with the spoils at Garhgaon. Then all the officers, consulting among themselves, constructed a fort at the mouth of the Kājali and stopped therein. The king heard the news. He, then, ordered all the officers remaining in the fort Kājali to proceed to Kajali to attack the Musalmans there. The officers were informed of the order of the king. They made preparations to proceed on the day Kāpcheu. They marched down from Kajali and halted at Pajigila. Two Barphukans, the Dekā Phukan, Chāophrangphukan and Pelan Sāringiā were sent in the south to lay siege on the Musalman fort at Itākhuli. In the north, the Dihingiā Phukan was ordered to attack the Musalmans at Shāburuj. Both the Barphukans stopped in the fort, Latāhil. One Hāyātkhā Musalman coming from the south attacked our army at Daimaniā (Daimunihilā). Our Man Hāzarikā and Dikhaumukhia Rājkhowā fought with the enemy. Hāyatkhā was killed. The Dikhaumukhiā Rājkhowā stopped there. Our army also remained at the place and engaged themselves in preparing a fort as there was no fighting for some days. The fort was completed and our army put up

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therein. One day, one Dulalkha came out of their fort and attacked our army. He, being unable to gain the battle, retreated. A great number of Musalmans fell dead in the field of battle. Two or three persons of our side were killed.

183. [illegible]

183. One day, the Musalmans came out of their fort and attacked our army. Our men fought two days with the enemies. The Musalmans could not get victory. They retreated. A part of our army laid siege on the fort, Itakhuli and the other halted in front of the fort, Pandu. The siege lasted some days. In the north, the Dihingia Phukan proceeded to the fort situated near the Barnadi (Bramaputra) and stopped there. Then the son of Hariah Deka and Lānmungkhru marched towards the fort, Shadarihāt. They took the fort and put up therein. One day our army proceeded to the fort, Barnagar from the side of the Barnadi and stopped there. Then the Musalmans gave battle to our men on a sand bank near the fort, Pandu. They could not get victory over our army so they retreated. Sometimes after, the Musalmans attacked our garrison in the fort, Chinglākānta in Bharubali. The enemies were repulsed. The Musalmans laid siege on the fort of Dihingia Phukan from both sides of the fort. Our army fought from water and marched down. After this, the son of Hariāh Deka, Lanmungkhru, Lanklangchephan and the grandson of Nāmpum Bargohāin proceeded by the Barnadi and laid siege on the fort, Shāng at Rangmahal. The Musalmans came out of the fort and attacked Lānmungkhru in his camp. A terrible battle ensued. A great number of the Musalmans fell dead. Our Lanmungkhru, Lānklangche, and the grandson of Nāmpum Bargohāin were killed

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in the battle. The heavenly king heard the news. He sent one Pāpang and one Chāo-dāng Letāmua, two Katakis, to the Dangariās and other officers to tell that those who would remain inert should be put to death. The Katakis proceeded accordingly and informed the Dangariās of the order of the king. The order of the king was proclaimed to all the officers. They could know that the king was determined either to get victory or to die in the attempt.

184. [illegible]

184. Then all the officers consulted together and decided to fight with the enemies. In the month of Dinshipshang (Kartik), on the day, Kaplāo, our army proceeded down both by land and by water and laid siege on the fort at Itakhuli. Sayad Khan and Dulalkhān were killed. Our army obtained possession of many cannon, shields and horses and made a great many captives. On the day Kāpngi, three Musalman Kardars (perhaps Kaldars) with a number of warships reinforced the Musalmans. On the day, Dāpplāo, the Musalmans attacked our force with their ships. The battle was going on for some days. Then our army attacked the enemies with a number of ships. The Musalmans were defeated. The Musalmans remaining at Umanand and Barhat fled away. Then our army proceeded both by land and by water and surrounded the fort at Agiāthuthi. Our army got many horses and men of the enemies. After this, our army with a number of warships marched down from Agiāthuthi and arrived at the mouth of the river, Kalahi. The Musalmans gave battle. Our men took possession of Phārangi. A great number of Musalmans fell dead. In this battle, our Lanchangklang, the son of Dihingiā Phukan, was killed. The Nowab fled with his land and naval forces, both by land and by water. Our army assembled and pursued the enemies. A great number of Musalmans were massacred. Three or four men of our side also fell dead. Our army made a hot pursuit after the enemies and overtook

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185. [illegible]

them at Marakiā. A battle was fought there. Our army defeated the enemies and chased them up to Rewa. There a battle was fought. An innumerable number of Musalmans fell dead in the field. Three or four men on our side were killed. Then our army pursued the enemies up to Lāthāo. A battle was fought there too. Then the Kaliābariā Phukan and the Nāohaliā Phukan, after holding a council with other high officers, sent both the Dihingiā Phukan and the Buragohainpariā Phukan to the mouth of the river Mānāhā. Our army remained surrounding the enemies, both by land and by water, for many days. All the Musalmans encamped there on land. The Barphukan, the Dihingiā Phukan, and Pelan Sāringiā Phukan were also sent to Mānāhā. The Musalmans gave battle. A great number of Musalmans were killed in the battle and the Dimaruā Raja also met death. Then the Nowabs, Sayad Rukhiruj, Sayad Sālābak Kakimira and Sayad Husain with their horses, elephants and men rushed out of their fort and entered into our territory but they were all captured by our army. Then our Maupiā with his men and all other high officers came back to Tamulihāt.

185. In Lākni Tāoshingā (*i.e.*, in 1669 A.D.) in the month of Dinching (Āghon), the Kaliābariā Barphukan, the Dekaphukan of Guimela family, the Dihingiā Phukan, and the Buragohainpariā Phukan proceeded to Gauhati. The Barbarua of Dihingiā Ahom family and the Sāringiā Phukan coming up greeted the king at Tengābāri, and made over four Musalman great men including Sayad Piruj. They produced before the king, one Sayad Ruksālā, the Dewan Blakshimirā, one Sayad Ruk Husain, Sayad Kānāidurka, one Pharangi Umirā and all other captives and a great number of horses, elephants, ships, gold, swords, ornaments, cannon, shields, and other spoils which they got from the enemies. The heavenly king was greatly pleased and gave himself up to amusements. He then sent back the Katakis to call back all the officers. The king proposed to construct a fort at Pandu-Harāighat.

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Now, the king ordered the Deodhai Pandits to examine the legs of fowls to see if his army would be able to vanquish the enemies. The Deodhāi Pandits, accordingly, made a calculation and found it favourable. The king, then despatched a Kataki to the Burāgohain ordering him to proceed to Pāndu-Harāighat and erect a fort there.

186. [illegible]

186. The king left Garhgaon, came to and stopped at Pātkāi (Kukurākata), from Pātkāi he came to Kaliabar. The Kaliabariā Barphukan, and the Dekaphukan of Guimela family came up from Gauhati and paid homage to the king at Kaliabar. Then the king proceeded to the Thāngkio and there he consulted with the four Phukans as to what was to be done. In the month of Dinkām (Puh) on the day Kāpngi, the king summoned one Lāisingphukan, the son of a Barua of Lānthāokhen family, to prepare a building on the hill Sikāni. The king, then, came to Kukurākata, a hill near the river Tilāo. The king said to the Kaliabariaphukan, "I have sent four Katkis to the Burāgohain ordering him to construct a fort at Panduharāighāt. You, too, proceed there and engage yourself in the erection of the fort after having had a consultation with the Burāgohain." The king, after giving necessary instructions to the two Phukans, sent them down. In the month of Dinshām (Magh), the king came back to Tāimung from Kukurakata.

187. [illegible]

187. Then the Buragohain and the Phukans consulted together to decide where the fort was to be erected. They constructed a fort at Saburuj, a frontier place to Harāighāt in the north near the river, Tilāo, and five other forts at

Dairāni in the south of the Tilâo. In the month of Dinhā (chaitra), the Buragohain came to and paid respect to the king at Garhgāon. Then five Phukans collected a body of men and proceeded in the north. They came to and stopped in the fort at Kathālbāri. In the south, Lahan Hazarika was sent to put up in the fort Kalahi. Then Lāku Hazarikā, Lāndāomi Hazarikā and the son of Harnath were sent by water. One Thāli, a Musalman agent, captured and took away eight men of Lahan. The heavenly king heard the news and sent the Buragohāin and four Rajkhowás there. They proceeded by water and put their camp at Nagarberā. In the north, Chandra Narayan, Raja Silā's son, Hariāh Dekā's son and Lānmakkhru's son were sent. They marched accordingly and halted at Bitanā. Gandharba Narayan and Luthuri were also sent in the south. They proceeded and halted in the fort Kākphāk. Both our land and naval forces assembled together and entered into the village of Thāli. The son of Thāli entered into Rangāmāti and sent the news to Indradaman. Indradaman sent Mira and Jaynārāyan to assist Thāli's son. They came to and halted at Karāsān. From Karāsān, they sent messengers with a letter to the Musalman proconsul at Gauhati. The heavenly king heard the news. He said, "If the news reaches the Musalmans at Gauhati, they will come up at once, so, it is desirable to prevent the messengers from conveying the news to Gauhati." The king found fault with the Buragohāin-pariā Phukan and one Lakā and ordered them to come back from Tāimung. The king also ordered the Kāris and Hajuās to come back and proceed to Haraighat.

188. [illegible]

189. [illegible]

188. The king made an enquiry into the charges against the Buragohainparia Phukan and Laka but none could prove their offence. They were, therefore, directed to proceed down. Then the heavenly king advised the Kaliabariā Barphukan to send Katakis to the armies remaining on both sides of the river, Tilāo, asking them to assemble at Kākphāk. The Kaliabariā Barphukan accordingly despatched one Chāorāngdi Rājkhowa of Bargohāin family and another Rājkhowā who was the grandson of Lāpet Phukan. Accordingly the armies were collected at Kākphāk. Then one Musalman umirā and one Jaynarayan attacked our armies at Kākphāk. The enemies fought three or four days but being unable to get victory retreated. Rājā Indradaman heard the news of the retreat of their army. He proceeded from Rangāmāti with all his men. Our army retreated to Harāighat at the approach of the Musalmans. The Barphukan was informed of this. The Barphukan sent Katakis to Hariāh Dekā's son, Lānmungkhru's son and Rangāchila's son directing them to proceed to Bokā and construct a fort there. They proceeded to Bokā accordingly and put up there after having constructed a fort. Then Raja Indradaman marched up to attack our army. He fought with one man remaining in both the forts but as he could get no victory, he retreated to Jakhaliā.

189. In Lākni Kāmut (*i.e.*, in 1670 A.D.) in the month of Dinshi (Fālgun), Raja Rām Sing, Raja Sujan Sing, Raja Ship Sing, Raja Kehit Sing, Raja Karaha Sing, Raja Anat Sing, Nawab Rasitkhān, Tajakhān, Nasirkha, Ismānkhā, Mira, Sayad Mira, Sayad Selati, commander of the navy, and Phāngi Amira with two Koches and Mikehararām Kanji marched up and arrived at Rangāmāti. The Barphukan ordered our men stationed at Agarāguri to come to and stop at Harāighat. Formerly Rasidkha and Majumkha devastated and plundered the "Shupha" territory. Rasidkha having had a con-

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sultation with Dilatkhā, left a body of men at Shuphā. Now Ram Sing arrived in that devastated territory but he did not like to remain there. The Musalmans held a council and made Ram Sing their head. Ram Sing wrote a letter and handed it to Shek Ladi to make it over to our men. Our men coming in ships offered the letter to the Barphukan. The Barphukan read the letter and said, "whomsoever God grants victory that party will gain. Formerly, Sayad Bakar with forty Amirās was given the command of the ships. Now Daishālāmkhā and Shek Mahudi have been put in charge of the navy." The Musalman Katakis said, "Ramsing has come under the orders of the Musalman Emperor to ask the Assam King to pay tribute as they used to do." Thus the Musalman Katakis ended. Then the Barphukan wrote a letter to Ram Sing and ordered one Hundar and two other Katakis to accompany the Musalman Katakis.

190. [illegible]

190. Having received the letter, Ram Sing came up to Kuragusi. He sent Pirujkha and Pāchipālāi with our Katakis. The Musalman Katakis came to the Barphukan and said, "Majumkhā wishes to come up. If you do not leave the place, he will force you to do so with cannon shot. Now he has made Rām Sing, the grandson of Thāotā, the commander of the navy, numbering forty. He wishes to advance from the fort, "Phābung." The Barphukan had a patient hearing. He replied to Rām Sing

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191. [illegible]

that he was dependent of the heavenly king. One day Rāja Ram Sing gave battle to the Barphukan, the son of the Barbaruā, at Taperā. Our army retreated. The Barphukan fettered the Musalman guests. In the month of Dinruk (Baisakh) Raja Râm Sing attacked our army. Our army fell back. Anat Sing, Amat Sing, Raja Kehit Sing, Nowab Rasidkhā Sawlung, Kamike, Hurarām. Harikāji and Indradaman halted at Harāighat. Raja Jansing, Raja Sipsing, Tajākhan and Nasirkhan stopped at Rangāmati. Raja Indradaman, Jaynārāyan and Sayad Mira were stationed in the south. Iswarpati, Phārāngi and Amirā advanced with their navy. Then our army fought naval battle with the Musalmans. Two of the ships of the Musalmans were destroyed. The Musalmans being unable to get victory retreated.

191. One day, the Musalmans laid siege on our fort at Rangmahal. The Barphukan, the Sāringia Phukan and Silani Dekā rushed out with the whole body of men and fought with the enemies. The Musalmans being repulsed withdrew to Hājo. The Barphukan sent the news to the king who was at Tāimung. The king sent Katakis to the Burāgohāin, the Bargohāin, the Marangikhowa Gohāin, and Sadiyakhowā Gohāin ordering them to proceed there. Then Jaynarayan and Badsa Musalman Raja ādvanced and beseiged our fort near Akur Ali. Then the Barphukan and the Ahataguria Rajkhowa hurried there and surrounded the enemies. A great number

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of Musalmans fell dead. The Musalmans could not get victory. They retreated to Pāndu. Then the Musalmans of Hurāmāti proceeded to attack the fort under the command of the Guimeliā Bargohāin and also the fort at Luthuri. They also erected two forts at Harāighat. The Dihingia Bargohain threw up two forts. The Barphukan after having held a council with the Dāngariās at Harāighat despatched one Makā, one Sādrâi, one Kāsi, one Bukruphan, the son of Lākaitam, one Khutai and one Lakat, the six Hazarikās to proceed against and surround the Musalmans on all sides. The six Hazarikās proceeded accordingly and attacked the Musalmans. The Musalmans gave way. Our army got many cannon and shields and offered them to the Barphukan.

192. [illegible]

192. In the south, the Dhekial Hazarikā and Lārang Hāzarikā were sent with a body of men to attack the Musalmans. They proceeded accordingly and surrounded the Musalmans. Our army killed a great number of Musalmans and obtained possession of many guns and shields which they made over to their commander. Then the Buragohāin, the son of Tangasu, the grandson of Lapet Phukan and Majumelia Gohāin fought with the Musalmans and took possession of the Musalman fort called *Ching*. Then the Burā Gohāin and one Phreoman Bengali of Koch country, constructed a fort at Lathiā. Again, the son of Herāpoyā, the son of Parbatiā Sonāribaruā, Lādeo Hātimuriā, the Parbatia Baruā, one Pāpang, one Malakā's son, one Lahkar, one Danadeo, the Dihingiā Gohāin, Lāsāmkalā Chāodāng Baruā, the son of Rāidangia Barua, Lāngichāng Gohāin, and one Lānmatu were sent by the Burā-Gohāin to plunder and take the Musalman fort, Phreubar. The Barphukan also joined with them. All of them marched against and plundered the Musalmans. They took the fort and got possession of many guns.

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193. [illegible]

193. Then Raja Rām Sing advanced with his army in the south. The Musalmans, remaining in the forts, Luthuri and Thangdin, in the south marched on twenty-four horses to plunder our fort. Then our Luthuri, one Lādām, the son of Khuntāi, one Mandām, Lāsām Chāodāng Baruā of Mungkangiā Ahom Clan, the Kongar Bara, one Hu (Garn) of Lānbākal, family and Lātum Saikiā of Lukkhākhun family rushed out of the fort to meet the enemies. The Burāgohainpariā Phukan also joined with them. A terrible battle was fought in which a great number of Musalmans were killed. The enemies, being defeated, retreated. Three or four persons on our side fell dead in the battle. A body of Musalmans put up in an earth fort in the south. Our army there massacred them all. In the month of Dinpet (Ahār), Raja Rām Sing withdrew to Hajo from Agiāthuthi. In the south, the Musalmans retreated to Rangmahal from Harālu. The Musalmans who were at the side of the Hājo river retreated to Huvālkushi. Then the Dāngariās and the Barphukan, after holding a council, sent the news to the king. The king sent a Kataki named Lāshāi Khunbā to tell the Barphukan to attack the Musalmans by water. The heavenly king, then, offered sacrifices to the gods. The Barphukan held a council with all the Baruās and Phukans to settle as to what should be done. Then the Sāringiā Phukan, the Dihingiā Phukan and the Bargohāinparia Phukan of Guimela family were sent to construct a fort near to the Musalman fort. The Buragohāinpariā Phukan was ordered to remain at Agiāthuthi adjacent to the Musalman fort. The Burāgohain was stationed at the Ghat of Agiāthuthi. The Barphukan and the Kalabariā Phukan made a fort at Elāmung. Now the Musalmans attacked our army both by land and by water. Our Buragohāin and Bheba Phukan

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fought naval battle with the enemies. Our three Rajkhowās fought on land. The Musalmans had three forts at Bānpinkā. A bloody battle was fought, in which the Musalmans were repulsed. A great number of Musalmans lay dead in the field of battle. Three or four persons of our side were killed by the enemies

194. [illegible]

194. Then Raja Ramsing wrote a letter and gave it to one Hunbar Nadiāl to make it over to our king. The contents of the letter were—"I wish that we, both the kings, should fight with each other. A large number of men, on both sides, has been killed. If the king of Assam wishes, we, the kings, may fight a duel fight in presence of our armies. I am the son of Jaysing and a descendant of Māndhātā. I am Raja Ramsing. If I cannot get a victory over the Assam king, I shall go back to the Musalman Padsa with my ships. I have kept everything ready for the contest". Having read the letter, the Barphukan, after due consideration sent words to Hunbar Nadial, "As the Musalmans have not sent any Katakis, we shall also send none. Ramsing wishes to fight a duel with our king but we are ready to meet him. The men who have brought the letter should go back to inform this to Ramsing. We are not afraid of him." When the news reached Raja Ramsing, he prepared to enter into our territory. He divided the work between his men. He sent a Kataki named Jadu Indra to the Barphukan with a letter. The Barphukan read the letter. It was stated therein that Mānkhā, Kānmān,

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195. [illegible]

Sivamata and Agitrâi who were captured should be released and if not Râja Ramsing would personally take necessary action. Having read the letter, the Barphukan ordered Jada Indra to go back and fettered Agitrâi, Budaru, and Sundar. The Barphukan sent the news to the king. The heavenly king said in reply, "The Musalman commander has sent a letter asking me, a king, to fight a duel with him. He is a mere servant and has no umbrella over his head. I do not like to fight a duel with such a man. I send four Katakis to direct all the Phukans and Baruas to come out of their forts and capture the Musalmans".

195. Then the Barphukan consulted with all the officers and decided what was to be done. He proceeded to Altamui and thence to Agiathuthi. He, then, sent Katakis to the grandson of Guimelā Bargohâin, the Dayangiā Rājkhowā, the grandson of Phising, Lapet Ahatāguriā Rājkhowā, Kadilangideu, son of Lāsāi, the Kalābariā Phukan, the grandson of Bargohâin, and all the Hāzarikās ordering them to march against the enemies. Asking Dihingiā Gohâin proceeded by water and halted at Sessa. Lāsām Abhoipuriā Râjkhowā, the grandson of Bargohâin, Nadardeu, the Dihingiā Phukan, and all the Hāzarikās proceeded by land with their armies. The Barphukan also advanced with a fleet. One day our men attacked the Musalmans both by land and by water. The grandson of the Dihingiā Phukan and Nadardeu fought on land. The Barphukan fought with the navy. The Barphukan ordered

our men to put to death all the Musalmans whom our men might meet near Sessa. Our men captured a number of Musalmans with their horses. Then the Kaliabariā Phukan, the son of Lāsāi Dhanudhariā, Ashingdeu and all other officers massacred the Musalmans of Ágiāthuthi. Our army obtained possession of many things and domestic animals of the enemies. In the meantime, Raja Ramsing came up and attacked our army. Áshingdeu, the grandson of Mājumeliā Gohāin with his army retreated on horses and elephants. The Musalmans assembled in great number and massacred our land force. A number of our men dashed into the water of the river where they were killed with gunshot. Marān Hāzarikā, the grandson of Bargohāin, fell dead in the field of battle. The Musalmans got four elephants. The Barphukan and Nadardeu attacked the Musalmans. The Musalmans of two forts fought with our army. Then a leader of Musalmans advanced with their ships by the Sessa river towards the back of our army. The Barphukan leaving all the ships there and taking the Kāris and Hajuās with him came back to the fort Nāngkan. The news reached the son of Lāsām Lahan who came up to the king and informed His Majesty of the news of such a disaster.

196. Thus informed, the king sent Nadar Kataki to the Barphukan with the following words:—"If any body allows my army to be killed without fighting with the enemies, he should be punished. He (the Barphukan) has not made an enquiry of the ships. He has not acted according to my advice. He

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has not taken steps to get back the ships. If the Barphukan does not make an enquiry as to whether any one refrained willingly from fighting, he will be punished". The Barphukan being intimated of the order of the king sent the following reply to the king, "I, your slave, am ready to fight. Now there are none to proceed by water. I cannot personally go to His Majesty to offer him what I have got in the war. I have, with me, a large number of Musalman captives". Thus replied, the king sent Pathak Chandra Kataki to the Buragohāin with a letter. The Barphukan with all the officers stopped at Nāngkan. Now the Musalmans wished to make peace with our men. They sent a Kataki named Phupāimung to negotiate peace. After having had a conversation with the Musalman Kataki, the Buragohāin and the Barphukan said, "We shall ask the king his opinion on the subject. Now we shall send the news to the king. We want to know what the king says. You must wait till we receive orders from His Majesty."

197. [illegible]

197. Then Rājā Rāmsing sent one Hunbar Nadia with three letters. Hunbar Nadia put the letters in a box to make them over to our men in the fort. He approached our fort in a good ship. He shouted to our men and showed the letters. Our Huban took the letters and made them over to the Burāgohāin and the Barphukan. Then the Dāngariās read the letters and sent them to the king with the intimation that the Musalmans were anxious to make peace. The king got the letters requesting him to make peace. The Musalman soldiers, without making peace, came up and took their station near our fort. They allowed our men to have a look at their strength. The Musalmans and our men remained without any engagement. The Musalmans sent two Katakis with presents

to our men. When the news reached the king, His Majesty left the matter to the descretion of four Dāngariās. The Dāngariās and the six Phukans consulted together as to what should be done. The Barphukan, then, said, "If Raja Ramsing wishes to make peace it is good but he should send a responsible man with definite written proposals". The Barphukan despatched our two Katakis, Rām Charan and Pāchipalāi with the Musalman Katakis. Ramsing having read the letter from the Barphukan, said, "I wish to make peace. Now if I do not send a good man with definite proposals, there will be no gain". He saw that the people of both the countries were willing to make peace. He sent two Katakis to talk with our two Katakis. The Musalman Katakis, Paritrāi and Hamikar talked together. They found that both the countries were anxious for peace. The news of the negotiation for peace was circulated to our men. Our men expressed their willingness. Raja Ramsing, then, sent Ahianda Misir with Pāchipalāi and Ramcharan. In the meantime, the king became seriously ill. His brother acted for him. The news of the king's illness was spread throughout the country. In the same year, and in the month of Dinship (Bhadra), the heavenly king, Shupungmung died. He ruled the country for a period of full seven years.

SHUNYATPHÂ *ALIAS* UDAYÂDITYA.

198.

198. Shupungmung's brother succeeded him. He made the chief queen of his deceased brother, his queen. In Lākni Kāpshān (*i e.*, in 1670 A.D.) the Burāgohain and the Barphukan were

negotiating peace with the Musalmans. They informed the king of the matter. The king said in reply, "My brother and I wished the Musalmans to send good Katakis to settle the boundary of our country but no action has proceeded". The Barphukan after having had a consultation with the Dāngariās determined to send some Katakis to settle the boundary affairs. Then the Dāngariās and the Phukans, after holding a council with the Barphukan, ordered Kaupatia Hāzarikā and Mādhacharan to proceed with twenty ships to talk with the Musalmans. Paritrai and another man of the Musalmans advanced with twelve ships to meet our Katākis. They said to our Katakis, "In the olden time, the Barbarua and Mirja Jaynārāyan settled the boundaries of both the countries. Now we do not wish to make any alteration. The rulers of both the countries should approve of this". Thus spoken, Kaupatiā Hāzarikā and Mādhacharan came back to inform the king of the news. Then the three Dāngariās and the six Phukans consulted the matter at Kuruā and let the king know of their decision. The king, after due consideration, ordered the Barpātra Dāngariā to prepare a fort at Kuruā and stop there. In the month of Dinshi (Phalgun), the king ascended the Holong. In the month of Dinruk (Baisākh), the Barpātra Dāngariā with many Phukans and other men proceeded to Kuruā and there he constructed a fort and remained there. Then the Musalmans asked our king to settle the boundary. The Barphukan was informed of this. He, in order to do away with the proposal, said, "I do not know that the boundary should be fixed from Kālikajan. The king has said me nothing on the matter". The Musalman Raja (perhaps Ramsing) said in reply, "If the Barphukan was not advised by the king, the Barphukan may come to us personally. We are waiting in our ships to settle the matter".

199. Thus told, the Barphukan sent Rangāchilā and Ramcharan with a letter to the Musalmans. Raja Ramsing said to our Katakis, "the Musalman Padsā has sent me to realize tributes from your king according to ancient treaty. Now I do not wish to break the terms. In the ancient time, the Barbarua and Mirjā Jaynārāyan fixed Tārān as boundary between our two countries. I do not wish to act contrary to that peace to gain which our forefathers had to shed their blood. I wished to have some Dābtaroāls (a kind of sword). The Barphukan had broken the peace. His men did not allow our men to come to the boundary. If this be settled, our army will be ordered to go back". Then the Barphukan agreed to the proposal of the Musalmans. He sent Kaupatiā Kataki to the king with necessary information. Kaupatiā came to the king and said that the Barphukan sent a man to the Musalmans with a letter. The Musalmans wished to come to Kāmdeu. Kaupatiā thus informed the king of the affairs. Now Raja Ramsing prepared to come to Kāmdeu. He proceeded with his ships and reached Sitāmari. He sent a letter to the Barphukān. Sometimes after Mahabatkhān, Phārārāikhan, Jaynārayan, Prannarayan, Chandranārāyan and many others came to and stopped in Darrang. The Barphukan sent the news to the king. The king said, "The Musalmans wish to make peace. They have come as our guest. They have come to our Darrang. We have not as yet made peace". The king, then sent a letter to the Musalmans telling them to go back. He ordered our officers to repair all the forts, both on land and in water. The king ordered the Burāgohāin who was at Kathalbari to proceed to Harāighat with twenty thousand men. The king ordered the Barphukan to come up. Then our officers engaged themselves in repairing the land and water forts.

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200. [illegible]

200. One day one Manoharkhan and three Amirās joined with Ramsing. They said to Ramsing. "You have been fighting for ten months, yet you have not been able to do anything or frighten the enemies. You have arranged to make peace. We will not allow you to do so". Raja Rāmsing said in reply. "I could not get victory. But now, I wish to see you get the royal umbrella". One day, the Musalmans advanced with their ships to the side of the river Tilāo. Our army hurried both from the north and the south, Lāsām Abhoipuriā Rājkhowā and one Gohāin Rajkhowā proceeded by land. Lāduā Dihingiā Rajkhowa, Chāophrang Phukan and all the Hāzarikās attacked the Musalmans. A terrible battle was fought in which a great number of Musalmans were killed. Our Álan Hāzarikā and Ashingdeu, the grandson of Dihingiā Bargohāin, fought naval battle. Lāluk Bargohāin Phukan and the Hāzarikās fought on land. Our men being unable to defeat the enemies in naval engagement, retreated to Barhila. Seeing the retreat of the naval force, the land force also retreated. The news reached the Barphukan. The Barphukan sent Katakis to all the land and naval forces ordering them to attack the enemies. Then the Sāringiā Phukan, the Neog Kataki and many Hāzarikās proceeded from Rangmahal and joined with our army. Our naval force gave battle to the enemies. The Barphukan also

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proceeded with a number of ships. Our army pressed the enemies hard. Both our land and naval forces fought with the enemies. A great number of Musalmans with three Amirās fell dead in the field of battle. The Musalmans being unable to baffle our attack retreated back with all their ships.

201. [illegible]

201. One day, Raja Ramsing sent Katakis ordering Raja Indradaman, Ismānkhān, Raja Barnadiā, Jaynārāyan and the Amirās to proceed to Dairāni to surround our army from the back. Our spies came to know of it and informed the Barphukan. One Kapili Musalman and Ánsultan with a body of Musalmans were at Barnadi. The Rāni Raja sent the news to the Barphukan. Then the Barphukan sent the Gajpuriā Rājkhowā, one Lāsām of Bargohāin family, one Nadādeu and some Hāzarikās against the enemies. Then a great number of Musalmans hurried to Barnadi to assist the Musalmans there. Our army offered presents to the Garo Rani. The Garos joined with our army to fight with the Musalmans. Our army proceeded against the Musalmans and plundered them. The Musalmans set fire to the dwellings of the Gāros. The Musalmans advanced to the fort Pāmali and attacked the garrison under Rangāi and two other men. Then the Marangikhowā Gohāin, the Gajpuriā Rajkowā of Lānphimā family, one Lāsām of Bargohāin family and one Nadādeu fought with the enemies. The Musalmans, being unable to resist our attack, left the field. Then the Rāni Raja massacred a number of Musalmans at Kapili. One Musalman Raja, the son of Raja Barnadiā, was captured and made over to the heavenly king with other spoils. The Musalmans, being defeated,

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retreated and halted at the mouth of the river, Harān. The news reached the Barphukan. He sent Khalihai Kataki to inform the news to the king. Then the horses, swords, spears, daggers, guns and other things obtained from the Musalmans were made over to the king. The king became overjoyed. He despatched one Kaliā Kataki with presents to the Barphukan.

202. [illegible]

202. Raja Ramsing, being vanquished retreated to Rangāmati in Lākni Dāprāo (*i.e.*, in 1671 A.D.) in the month of Dinhā (*i.e.*, Chaitra). Hearing the news, the Barphukan, after having had a consultation with other high officials, despatched two Katakis, Ram and Hundar, to intimate the king of the news. Having heard the news of the retreat of Raja Ramsing, the heavenly king became overjoyed and directed the people to amuse themselves. Then the king sent two Katakis, Kaliā and Madha-Charan, to tell the Barphukan and the Abhoipuriā Rājkhowā to send the grandson of Hariāh Dekā and Lānmungkhru to Chandra Nārayan to make him Raja of Uttarkul; and to send Lachit Ahataguriā Rajkhowā of Lānphimā, family to Gandharbanārāyan to make him Raja of Dakshinkul. The king also ordered the Buragohāin to guard the way to up countries. The Katakis, accordingly, came to the Barphukan and intimated him of the order of the king. The Barphukan ordered one Sāringiā and one Nadādeu to circulate the order of the king to all. Hearing the order of the king, all the officers made preparation for their march to upper country. Then the Barphukan made Chandranārāyan and Gandharbanārāyan Rajas as directed by the king. After this, the Barphukan stationed the Bargohāin and the Barbarua to guard the way to up coun-

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tries. The Barphukan, the Sāringiā Phukan, and Nadadeu came back to the king in the same year in the month of Dinpet (Áhār). The king asked them how Raja Ramsing was vanquished. When they related to the king every particulars, the king praised them all. The news of the retreat of Raja Ramsing frightened the Musalmans; so they did not dare to come back again.

203. [illegible]

203. In Lākni Rāimit (*i.e.*, in 1672 A.D.) in the month of Dinhā (Chaitra), the buildings, and gold and silver treasures in the town of Silikhāguri near the Dikhau river were reduced to ashes by fire. Having heard the news, the king arrested all the guards of the treasuries and put them all in iron cage. The king asked them how the treasuries were consumed by fire. The guards said that the Bharāli Baruā left live fire in the Kalki (a smoking pipe) after smoking and that fire caught his houses and consumed the treasuries. The king found Bhelai Bharali Baruā guilty and fettered him. The king ordered his men to mix together elephant and horse's dung (foul matter) and made Bhelāi Bharali Barua smoke the mixture. The Bharali Barua was turned out of his house and his properties were confiscated. Then of the guards, the king made his men cut off the noses, ears and hairs of the half and give slaps on the back of the rest. The eyes of the two of them were put out.

104. [illegible]

204. In the latter part of the month Dinhā (Chaitra), one Harāgām, one Rādhāgām and one Tārigām of the Dafalas consulted together and determined not to pay tributes to our king. One day, they came down and cut three of our men of the village, Tāibān at Gāgaldubi in the north, and took away forty inhabitants including girls, boys, and infants. The inhabitants of Tāibān came to and informed the king of the news. The king called in all the officers and held a council with them. The king sent katākis to the Barbaruā the grand-

son of Lāhan ordering him to march against the Dafalas with one thousand men. The Barbaruā, accordingly, marched against the Dafalas. He proceeded by the river, Sobansiri with his men and arrived at Rangāmāti where he put his tent. Thence he advanced on and arrived at the mouth of the river, Ulung, where he erected a fort and put up in it. The Barbaruā sent our two Katakis, Titā and Tubā, to talk with the Dafalas. The Dafalas heard the news. They sent down three of their headmen to converse with our Katakis. They came down and said to our Titā and Tubā, "We remain in the forest of the hill with the monkeys. Being angry, we have committed offence to the heavenly king. The king has sent his men to disturb us again even at our home. Now, we have left our boats and remained safe in the jungle of the hill". Then Titā and Tubā said to the three men of the Dafalas, "You must bring back our men, whom you captured, with other presents and offer them to the Barbaruā to make him believe you. The Barbaruā will forgive you and leave your country; and you will be allowed to remain unmolested in your country as you were before. But if you do not wish to yield, you will be killed to a man and your hilly abode will be destroyed". Then the Dafalas said in reply, "If the Barbaruā be very angry, we will have no fear for that. We care very little for the Barbaruā". Our Titā and Tubā remained with the Dafalas making negotiation. Titā and Tubā said to one Rāmdhan Hātkhowā Phukan, "You must go to the Barbaruā and tell him to attack the Dafalas". He came to the Barbaruā accordingly and informed him of it. Then the Barbaruā proceeded with his army and halted at the mouth of the river, Sikling. Titā and Tubā told the Barbaruā to pursue the Dafalas. Thus told, our army began to pursue the Dafalas. The Dafalas ascended up the hill and our army could not see them. Our men came to a safe place in the valley.

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205. [illegible]

205. Then the Barbaruā found fault with Titā and Tubā and came back to the mouth of the Ulung. Sometime ago, the Dafalas captured one Sāsari Bara and went back. Then Titā and Tubā advised the Dafalās to come to terms but none of them paid heed to his advice. Now, the Dafalas were taking shelter in the jungle and had caves near the Mān lake. The king was informed of it. Having heard this, the king became very angry and sent Balami Chāodāng Kataki to tell the Barbaruā to fetter both Titā and Tubā and to release them if they could make the Dafalas to come down and return the men they captured, and if they could find out a route for the army to climb up the hill. The Kataki came to the Barbaruā and intimated him of the order of the king. The Barbaruā in obedience to the king's order fettered both Titā and Tubā. The Barbaruā proceeded from the place and arrived at Baraliā where he constructed a fort and put up there. Then the Barbaruā advanced on and arrived at the side of the Humdiri river. Therefrom, he came to the mouth of the Sikling where he erected a stockade and stopped therein. Then the Barbaruā left the place and arrived at the mouth of the river Pāti. There he made a stockade and put up in it. The Barbaruā held a council and after proper discussion sent one Lāo-Dekā, the grandson of Barchetiā to construct a fort by the side of the Tilani and remain there. One Khagā Hazarika and one Kharāgām came to the side of the river, Pātarhing and erected a fort there. Then the Chutia and Chungi Hāzarikās set free Titā and Tubā. The Hazarikas were ordered to climb up the

Dafala hill with Titā, Tubā, and Hari Bara and devastate their villages. The Barbaruā halted in the fort near the river Pāti. Now the Hāzarikās and the Saikiās held a council and sent a body of men to ascend the hill. Our men climbed up the hill. They arrived in a village of the Dafalas where they put to death two Dafala Katakis and carried their heads. One Kabākara Gam, being head of the Dafalas, collected all the Dafalas to attack our army. Our men retreated at the sight of the enemies. The Dafalas surrounded our men and made a general massacre. Khaga and Kharāgām Hazarikās fell dead in the struggle. A great number of our archers were killed. The son of Rangāi Hazarikā and the son of Dhaukāru Hāzarikā were captured alive and made prisoners. Hearing the news of such a disaster, the Barbaruā retreated and halted at Ángiung. When the news reached the king, he sent Pāpang Chāo-dāng Kataki to arrest the Barbaruā naked and put him to death. The king's mother was informed of the matter. The royal mother asked the king not to put the Barbaruā to death. But Her Majesty said, that if the king could not pardon the Barbaruā, he might depose and banish him. The Barbaruā was, accordingly, deposed. Then Pelan Sāringiā Phukan was made Barbaruā.

206. Now, in the country of the Chutiās, the Sadiyākhowā Gohāin, named, Pakhā, used to live with his brother's daughter, called, Klingphai, as husband and wife. Having heard the news, the king sent Katakis to seize the body of

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the Sadiyākhowā Gohāin, his brother and his brother's daughter, Klingphai and produce them before him. The Katakis proceeded, accordingly, to the country of the Chutiās, seized the Sadiyākhowā Gohāin, and his brother, his wife and daughter and produced them before the king at Tāimung. The king placed them in the Barcharā (the great council building) heavily enchained. Then the king sent the Katakis, who seized the Sadiyākhowā Gohāin, to ask one Tusu, one Khuyphāi and one Tunbug if the Sadiyākhowā Gohāin lived with Klingphāi as husband and wife. The Katakis accordingly went to the place and enquired into the matter. In the meantime, the Sadiyākhowā Gohāin said, "We have done wrong. Our forefathers were king's men. If he wishes he may put us to death to appease his anger". Then the Katakis came back and said to the king what Sadiyākhowā Gohāin deposed. The king pondered over the matter deeply. He collected all the high officials and revealed the secret to them. The king did not put any of them to death. He banished the Sadiyākhowā Gohāin from his home. His brother was punished with blows on the back. The wife of the Sadiyākhowā Gohāin was given to another man but his children were cleansed compelling them to undergo penance. One Kāndu of Burāgohāin family was made Sadiyākhowā Gohāin.

207. [illegible]

207. In Lākni Mungkeu (*i.e.*, in 1673 A.D.) in the month of Dinhā (Chaitra), one of the king's elephants became white and the king was informed of the occurrence. In the same year, the grandson of Chantan with many others conspired against the king. The king was informed of the conspiracy. His Majesty made an enquiry into the matter and asked the conspirators if the information was true but none of them admitted the charge. Then the king called in all the Dāngariās and told them to ask Ramā who was supposed to be guilty. They investigated the case accordingly and finding Ramā guilty informed the king. The king said, "In the ancient time, when my brother, Shutāmlā died, no

[illegible]

suitable prince was found to be king. There was no king for three days. Ramā could not be king then, my brother Shupungmung was selected and made king of the country. Ramā complained at the time to no effect". Then Ramā was ordered to be beheaded. The king ordered to clear off the offence of others by making them naked and sprinkling holy water upon them.

208. [illegible]

208. In the ancient time, Chāophā Shutāmlā ordered Jibananda and Rangāi to capture and bring in all the rebels remaining in the Koch country and banish them to Nāmruk. In the meantime, the Musalmans invaded our country. The Bengkhowā Barbaruā intimated the king of the invasion of the Musalmans. During the long war with the Musalmans, many of the Dhekeris who used to pay tributes to the heavenly king, ceased to do so. The king sent Katakis to Papang Chāodāng Baruā to seek out those men and banish them to Nāmruk. Two persons were engaged to find out those men but they could not search them out. They came back. One of the Dhekeris fled away and remained in a house at Hādirā. He became a Barāgi. For many days, he put up in the house of one Dagā and gave him many good instructions. Dagā intimated the king of the Barāgi. The king called in the Barāgi and asked him what he knew. The Barāgi expressed to the king what he knew. The king told him to give instructions to our men. The Barāgi consented. The king did not allow him to go back. Then the king constructed a house near the Dikhau river and established the Barāgi there giving him the right of converting our men to his religion and realizing a tax from them. Then the Barāgi said to the king, "You have given me order to convert the common ignorant people, which does not appear to be satisfactory. If the people do not come to me how I can initiate them. Now it appears to me reasonable to collect them and all others and order them to take Haran. If this be done, the great mass may, easily, be initiated". The king consent-

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ed to the proposal and ordered the Burāgohain, the Bargohāin, the Barpātra Gohāin, the Phukans, the Baruās, the Hazarikās, the Baras and others to pay respect to the Barāgi and take his Haran (to be initiated to his religious belief). As soon as, the king's compulsory order reached them, they came to the Barāgi and took his Haran. Now the Dāngariās became offended with the king for the compulsion. The Duariā Baruā, being in conspiracy with others, went to the brother of the king and asked him to take the rule of the country in his hand. The king's brother refused to act up to their proposal. They, too, did not leave him. At last the king's brother said, "If I get all the officers to my side, I may also take your side". Then the Barāgi said to the king that no Kataki had been sent to the country of the Deyaliā Chutiās. He, further, added, "now I wish to send one Brahmin and one Barāgi Katakis to the country of the Chutiās to convert the inhabitants". The two Katakis reached the Chutia country, converted some people and realized taxes from half the people. But the people of the Bardeyaliāgāon paid nothing and no one could be converted. The Katakis came back and told the king what had happened. They said that the Bardeyaliā Phukan did not receive them kindly but, instead, he made them to come back. The king found fault with the Phukan.

209. [illegible]

209. Then the Lukteng Chutiās entered into the Miri village, Dimauān and cut many Miris. The Chutiās devastated the two Miri villages, Rupiā and Dimauān and took away the king's Mar-boats. Hearing the news, the Kata-

kis came to Jayanand, the grandson of Tāmulidalai and told him what had happened. The Katakis said, "The Chutiās have devastated the Miri villages and the Miris are unwilling to pay their annual tributes. In the olden time, the Miris used to offer Mar-boats to Chāophā Shunyatphā but now they do not wish to pay tributes of Mar-boats to our king". Then Jayanand sent some good men with the Katakis, who gave the news, to ask the Miris the cause of their not paying their tributes to the king. The Katakis came to the Miris and asked them why they had not paid tributes of Mar-boats to the king. The Miris said that the Chutiās had plundered them and their tributes of Mar-boats to the king were also taken by them. So they would not be able to pay tributes of Mars to the king. Then our Katakis were sent with Miri Chautāng (Katakis) to ask the Chutiās. The Katakis reached the Chutia villages and asked them if they had taken away the king's Mar-boats by force from the Miris. The Chutiās said that when they plundered the two Miri villages, they took some Mar-boats and distributed among themselves. They added more that the king would not get the Mars, as they had taken them by plundering the Miri villages. Thus being spoken by the Chutias, the Chāutāng and one Kakan came back and intimated the grandson of Tāmulidalai with what they heard from the Chutiās. The grandson of Tāmulidalai sent the news to the king. When the news reached the king, he asked Jayanand Tamulidalai to examine the boats of the Chutiās. His Majesty further said that if the Chutiās would not allow his men to examine the boats, he would lay their country waste. The Chutiās of Deori and other villages concealed their boats in a secret lake. Our men proceeded to the Chutia territory and asked the Chutiās to allow them to examine the boats. Our men examined the boats but no trace of king's boat could be found. Then the Tāikaphi-Chutias called in the Tāikateng Chutias. Our men asked them about king's boats but they said that they had no any knowledge. Then the king after con-

sulting with the Barbarua sent Katakis in the company of one Chiring to capture and bring the Tāikaphi Chutiās to Tāimung. Before the arrival of the king's men, the Chutiās could know of king's order. The Tāikaphi Chutiās being very much afraid, fled away with their boats. Having heard the news, the Sadiyākhowa Gohāin sent some men to inform the king of the matter. The king sent the following message to the grandson of Tāmulidalai,—"I hear that the Tāikaphi Chutiās have fled away. You must send our men to find out the place of their concealment." The grandson of Tāmulidalai (he was also Tāmulidalai) sent Chautāng and Kakan to search out the Tāikaphi Chutiās. Then Kakan and Chautang after having made a search after the Tāikaphi Chutiās, came back and informed the grandson of Tāmulidalai that the Chutiās had taken shelter in the Deyalia village. Then Jayanand made the Chutiās to come to him. He asked them the cause of their behaving so. The matter was informed to the king. The king ordered the grandson of Tāmulidalai to appoint some men to re-examine the boats of the Chutiās in the intricate places in the river. Jayānand sent our Bāmun Hazarikā and one Bihia. They proceeded accordingly and, after taking some Miris with them, entered into the Miri villages. They arrived in the inland Miri village. One Chutia named Narāigām came to and put up in the Miri village. The Bāmun Hāzarikā plundered Nārāigām in the Miri village and let the matter go to the knowledge of the Tāmulidalai. Then Tāmulidalai sent the news to the king. The king despatched Katakis to one Hātimuriā Hazarikā, one Bashākhāsu, one Hilaidāri Kuar Hāzarikā and one Dhekiāl Hilaidāri ordering them to proceed to and remain at Tinimukhiā. They proceeded as directed and stopped at Tinimukhiā. The king, then ordered the Sadiyākhowa and Marangikhowā Gohāins to proceed to and construct a fort at the mouth of the Sessa river. Then Nārāigam was chained and placed at Tinimukhiā. The king sent Tāmulidalai to Tinimukhiā giving him necessary instructions. Then our two men

were ordered to proceed to the villages of the Chutiās to induce them to pay annual tributes to our king and bring the Tāikaphi Chutias entering in their villages. Our men approached the Tāikhaphi Chutiā village. The Chutiās welcomed our men. The Miris too arrived at the place. Our men could not bring the Tāikaphi Chutiās. Our men came back in their boats. When the news reached the Tāmulidalai, he made some Miri Katakis to proceed to the Chutia villages to tell the Chutiās, "If they do not come down from Deyaliāgāon and if they do not send any body, we will, then not allow the Tāikaphi Chutias to come back to their homes and their houses will be destroyed". The Chutias came to know of the order. The Tāikaphi Chutiās held a council among themselves and said that they asked Narāigam to come back but he had not done so. In the month of Dinkāo, the Tāikaphi Chutias made over eight men and allowed two Miris to bring those men. Then the eight Tāikaphi Chutiās were sent to our side with Narāigām. The Miris came back and informed Basa Baruā of the matter. The Basa Baruā fettered the Tāikaphi Chutiâs at Tinimukhia and sent the news to the king. The king ordered the Barua to send the eight Tāikaphi Chutiās. His Majesty sent the Gandhiā Barua to tell the grandson of Tāmulidalai and Basa Barua that if the Chutias and the eight Tāikaphis would offer the king's Marboats, they might be allowed to go unmolested.

[illegible]

210. [illegible]

210. In the meantime, the Baragi, the Barkuari, the Barbaruā, one Papang Ranua Neog, one Phupāphāchit, the grandson of Barchetiā, and the mother of Tāsān Baruā after having had a consultation said to the king that his brother, the Deka Raja, had conspired against him. Thus informed, the king took the matter to be true and ordered his men to keep the eastern gate of the city closed. He also ordered his men to proceed to his brother and arrest him. When the news reached the Dekā Raja, he held a council with his men to decide what was to be done. Then in Lākni Mungkeu, (*i.e.*, in 1673 A.D.) in the month of Dinship (Bhādra) and on the day Kāpshān, the Dekā Raja marched against the king in the dead of night. The Deka Raja came to the gate of the city and found it closed. One Pasān Himeli was at the gate. The Dekā Raja asked him to open the gate but as Pasān refused to comply, the Deka Raja made his way by breaking the gate. He put to death Pasān, the Barbaruā, Papang Ranuā Neog, Phupaphāchit, the grandson of Barchetiā, and Tāsān Bamun. The mother of Tasān was chained heavily. The Baragi was heavily enchained and put in a cage. Then the Burāgohāin, the Bargohāin, the Barpātra Gohāin, the Salāl Gohāin and many others took the side of the Dekā Raja. Now the new king entered the royal residence with all sorts of music. The deposed king was put under

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strict guards and his attendants were sent back to their homes. Next day, the king ordered to take Chāophā Shunyatphā to Charāideu and put him to death. The Barkuari, the Majukuari, and the Harukuari were also put to death. The king proclaimed that no future king should act as the late king did and that any future king acting contrary should be punished.

CHAO-SHUKLANPHA (*ALIAS* RAMADHVAJ.)

211. [illegible]

211. Now the king ordered Harāi Phukan to go to the village where the Baragi was. The Baragi, being impelled was allowed to go adrift in a raft in the Dikhau river. Then the Baruās who were at Tinimukhīā proceeded by the river Dihing in boats and arrived at Tiru. They got on land and hurried towards the village of the Chutiās. Then the Chutiās came to the Miri village with their bows and arrows and remained there. Our men assembled in the Chutia village. Then the Miri Baruā and our men coming to a field near the Dihing river, made a fort and stopped therein. In the north, the Chutiā Baruā spoke to the Chautāng in a very rough manner. The Chautāng informed the matter to the Tāmulidalai. Then the Basā Baruā sent Miri Katakis with our two men to the Tāikaphi Chutiās wishing them to bring the Chutiā Baruā. The Chutiā Baruā said to the Miris, "In the ancient time the heavenly king did not use to send Katakis to our country but now he has done so". Our Katakis said in reply, "We have been sent by our king to tell you to acknowledge him as your sovereign. The king said to us that the eight Tāikaphi Chutiās would not be killed if the Tāikaphi Chutiās supply us

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with some elephant tusk, wild cows, Sikarādāos (a kind of knife), Jin-cloths and some female slaves as tributes". The Miris offered their tributes to the Tāmulidalai. The Basā Baruā found fault with the Chutiā Baruā and expressed his willingness to behead him. But Basā Baruā said to him, "I wish to kill the Chutiās to a man to set an example for the others not to behave in this way. However, I will not kill you. If you, however, act in this way in future, I shall not allow you go with impunity". Then Tamulidalai sent the news to the king. The king sent Katakis to Basā Baruā ordering him to cut the goats, dogs, cats, fowls, ducks and pigeons belonging to the Chutiā Baruā and to make him promise by drinking to be fidel and offer tributes to the king. The grandson of Tāmulidalai sent Katakis to the Basā Baruā to intimate him the order of the king. The Chutiās were made to pledge fidelity by drinking liquor. The Basā Baruā placed them in their respective places and made the Tāikaphi Chutiās pay tributes to the king. Then Narāigām pledged fidelity to the king by drinking liquor. He was ordered to pay tributes of Mar-boats every year. Nāraigām consented to it. Nārāigam was sent back being rewarded. Then Basā Baruā with his men came back to the king who was at Garhgaon. The strong and robust men of the Tāikaphi Chutiās were made prisoners.

[illegible]

212. [illegible]

212. In Lākni Plekcheu (*i.e.*, in 1674 A.D.), in the month of Dinshipshang (Kati) the king proceeded to Charāideu to worship the gods. Some days after, one Lāntangsu, and another Lānsaring came to and informed the king that the Sāring Raja had taken Tāimung. The king advanced to Tāimung but he found no body there. Then the king made an enquiry into the matter and found Sāring Raja guilty. He ordered his men to put the Sāring Raja to death. The Sāring Raja was, accordingly, arrested and put to death. In the month of Dinchit (Jaistha), the Naga Misimi killed four Lākāng Chiring in the Deoghar of the king's mother. The Sadiyākhowā Gohāin and the Hātkhowā Gohāin informed the news to the king. They asked the king to send some guns so that they might go in search of the Misimis. The king sent one hundred Hilaidāri Kuars. Then the Misimis with the Doaniās joined with their two headmen and erected a stockade near a deep sheet of water. The two headmen with their men and the Naga Misimis drank liquor to confirm their friendship. They marched against our army. The Sadiyākhowa and the Hātkhowā Gohāins retreated to the side of the river with their provisions at the approach of the large body of the enemies. The Naga Misimis advanced with great fury. The Sadiyākhowa and the Hātkhowā Gohāins did not come out of their fort to resist the enemies. Then the Sadiyākhowa and the Hātkhowā Gohains proceeded to and made a fort at the side of the river, Jiri. All the Nagas assembled together and surrounded our fort. They captured two of our men. Then the Nagas set fire to the dwellings and the granaries of our villagers. Our men fled away leaving their homes.

[Ahom script]

213. [Ahom script]

213. The Sadiyakhowā and Hātkhowā Gohāins informed the king of the inroad. The king despatched one Lāsām of Sāring, one Khadādharā, the Jāthipatiā Saikiā of Bargohāin family, the Khowang Hazarikā, the Landāomi Hāzarikā, the Lānphimā Hazarikā, the Langkakiā Hazarikā, and Ladut Kuar to reinforce the two Gohains. The king found fault with Khunthāo and the grandson of Thāokhenlung. His Majesty ordered the Barphukan to proceed against the Misimis. On the day Dāprāo, the Barphukan left the company of the king and marched against the Misimis in disguise. In the month of Dinshām (Māgh), the Nāohaliā Phukan, the grandson of Lādut of Simaluguriā family was sent as a Kataki. The Sadiyākhowā Gohāin and all other Phukans and Baruās erected a fort at Tishing and put up therein. The Hātkhowa Gohāin was also placed there. The Hindus called the fort by the name Jiyā. Some days after, the Sadiyākhowā Gohāin, the Hātkhowā Gohāin, the Nāohaliā Phukan, and the Baruās held a council and after proper discussion sent one Chāodāng Kataki to ask the Misimis the cause of inroads. The Chāodang Kataki went to the Misimis and brought two hundred of them with him. Then the Barphukan said to the Misimis, "I wish you to find out and capture the Misimis who rebelled against our king and killed our men". Then four Misimis, named, Mikknang, Phashi, Balo, and Barami, said, "We your slaves have not done any wrong and committed any offence. But Pude, Mirishāng, Bajing, and Phakushi, these men, murdered Lākāng". The Sadiyākhowā Gohāin could realize tributes from Khupā, Tāmāulung, Khānbe, and Benā. Now the Sadiyākhowā Gohāin and the Barphukan consulting among themselves, proclaimed, "We will put to death all

those men who killed and captured our men, without discrimination". At this the Misimis being terrified sent Katakis to the Barphukan with a promise to make over the murderers to the Barphukan. Then the Barphukan called in three Misimis and told them to arrest the murderers and produce them before the Barphukan. The Misimis produced three of the murderers before the Barphukan. The Barphukan sent the murderers to the king. The king, after having enquired into the matter, ordered to behead the murderers and dismissed the other Misimis. The Misimis offered their tributes to the Barphukan. Two of the murderers fled away and concealed themselves in the village, Tāibān. They were afterwards, captured and put to death. Then the Barphukan came back and arrived at Tāimung. In the month of Dinruk (Baisākh), the Barphukan came to the king. In the month of Dinship (Bhādra), Chāo Shuklang sent the Barāgohāin, the grandson of Chāoshāngrāi to construct a fort in Gauhati.

214. In Lākni Kātplāo, (*i.e.*, in 1675 A.D.) in the month of Dinshi (Fālgun), Chāophā Shuklan left Garhgaon for Sonārinagar. At Sonārinagar the king made a town and constructed some buildings there. The king stopped at Sonārinagar for some days. In the month, Dinhā (Chaitra), on the day Kāmāo, the king became seriously ill. The whole country attended the king. The king called in all the officers and said "I shall not live long. You must call in my brother Chāo

Shunyatphā's son and my brothers, Tipām and Namrukiā Rajas, to see me." Then Lāsāi alias Devera Barbarua said, "the king is very ill, so when they come, they should not be allowed to talk with the king". The king's brothers arrived at the capital. Some of the officers wished to make the Tipām Raja their king, some the son of Chāo Shunyatphā and the others Chāo-Lādām, the son of the chief queen. When the question of inheritance was thus discussed by the officers, Lāsāi Barbarua thought in his mind and said to himself, "I am at the root of Chāo-Shunyatpha's deposal, if now, his son should be made king, he will not allow me go with impunity". Then Lāsāi Barbaruā, Tāirāi Phukan, one Phulā, one Ramjoi, one Bakal, one Jengedi, one Hāzarikā, the son of Kadakum, one Dakhin, and one Rutan conspired together and was ready for action with their swords and spears. Then Thenkhrungnyeu, the son of Tangsu Bargohāin talked with the king about the matter. He said to the king that if the insurgents should be allowed to go with impunity, it would be very difficult to manage them afterwards. The king expressed his willingness to arrest Lāsāi Barbaruā and put him to death. Then the sons of Tangsu and Lātum, Phusheng Dolāhariā, the son of Jung, the son of Lāikedāng Gohāin of Tāimungia family, the son of Gamathā of the Parbatiā Kuari's clan, one Kundali Ganak Bez, Rengchandra and his son, the son of Bhelāi Bharāli and the king held a meeting and determined to arrest Lāsāi Barbaruā. They collected spears, swords, bows, arrows, guns, and shields in the city suspecting Lāsāi Barbaruā. On the day Kātmut in the middle of the night, the son of Tangsu, the son of Lāsāi, the son of Lātum, and the son of Luthuri, these four men, come out to tell the king about Lāsāi Barbaruā. The son of Tangsu after consulting with others thought to arrest the Barbaruā at Tāshendin. He asked the king about this. The son of Tangsu Bargohāin named, Thenkhrungnyeu took a review of the men who were with the Barbaruā and found the number to be large. Lāsai Barbaruā excited the men. The son of Tangsu mounting on an

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elephant shouted to the men, "let me go in to see the king"*. The assembly under Lāsāi Barbarua pierced to death the elephant which obstructed them. The son of Tangsu Barbaruā was put to death and his son was also captured and beheaded. Lātum Dolāhariā was seized and put to death. The Dolāharia Barua and his sons were arrested, and killed. Kandali was captured and beheaded. Reng-chandra with his sons were also put to death. Having heard the news, the king came out of his residence and asked the Barbaruā the reason of killing so many officers. Further he said to the Barbarua, "I know nothing of this, why this sort of rebellion should take place?" The Barbarua paid no heed to the words of the king. The king came back to his residence. Then Khumatā, the son of Lāhan was seized by the Barbaruā, at his home and put him to death. Bhelāi Bharāli Barua and Gamatha were captured and their eyes were put out. Now the Barbarua said, "I have put to death a great number of officers. I do not see any good of keeping this king". Then the son of Chāolungtithāo and the son of Lākai Khāmjangia Gohāin were at Jāring. Lāsāi Barbaruā sent a Katā-ki to the latter. The son of Khāmjangiā Gohāin came to the house of the Bar-baruā from Sāring. Then Lāsāi Bar-baruā, the son of Hānadā Tamuli, the Barbaruā and the cook of Chāopha Shuklang conspired together and mixed some poison with the king's meal. The king had his meal mixed with poison. The poison took effect on the king. In Lākni Katplāo, (*i.e.*, in 1675 A.D.) in the month of Dinhā (chaitra), Chāophā Shuk-lang died. He ruled the country one year and eight months.

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CHĀO-KHĀMJANG.

215. [illegible]

215. On the day Tāomit, Chāo Khamjāng was made king. Then the Barbarua said to Ladut, the brother of the Barphukan, "You better go in secret to your brother, Kaliābariā Phukan to say that Chāophā Shuklang has died and now Chāo-Khāmjāng has been put in his place". Then one of the Kuaris of the late king was made chief queen. The Barbaruā asked the Barphukan to send him the deposed Barbaruā, the son of Chāo Lāhan, a Naga boy who was adopted by Chāo Shusheng, one Rāj-khowā, the brother of Tangsu and his son, Luthuri Rājkhowā and his son, and one Rājkhowa, the grandson of Tāmulidalai and his son. Sometimes after, the Tipām Raja left Tipām and came to Charāiden with his followers and attendants. On the day Kāpchen, Chāolung Tipām marched against Chāokhāmjang to fight with him at Shengdhari. Then the armies of both sides fought with earnestness. The Tipām Raja being unable to hold the ground retreated back and his men left him. The Tipām Rajā was seized and put to death near Phul-bāri. The Barbarua put to death twelve

sons of Chāophā Shunyat with Tipām Raja. Then Bagā Rājkhowā, the son of Chāokhām Salāl Bargohāin and the brother of Lātum were captured and put to death by the Barbarua. The Barbarua also put one hundred men to death. Then the Barphukan sent up the deposed Barbaruā, the son of Lāhan, one Rājkhowā, the brother of Tangsu and his son, Luthuri Rājkhowā and his son, the grandson of Tāmulidalai and his son to the Barbaruā. The latter ordered his men to put all of them to death at Lāotali. Now, the chief queen, the sister of the Barphukan said to Chāo-Khānjāng, "If you are king, how Lāsai Barbaruā can have so much power. The royal umbrella is at the hand of the Barbaruā. If you do not take some measure to do away with him, you will not be able to have supremacy and you will remain mere a puppet at his hand." According to the advice of the Barkuari, the king collected spears, swords, and other necessary implements to arrest the Barbaruā. One of the servants of the king overheard of the plot. He informed the news to Devera alias Lāsāi Barbarua. He said to the Barbaruā, "the king has made a plot with the Barkuari to arrest you". Thus spoken, Lāsāi Barbarua said, "I brought him from Sāring and made him king but now the very man has conspired to kill me". The Barbaruā, then, confined the king in his palace by turning up the ladder. In the month of Dinruk—(Baisākh) the son of Chāo-Abang, the grandson of Deo-Raja (this prince was also called Gobar)—was brought in from the village, Klingkhāng and was made king at Māknā near the Dikhau river. Chāo Khāmjāng was put to death. The Barphukan put to death the grandson of Lādut. Chāokhāmjāng ruled the country for twenty one days.

[illegible]

216. [illegible]

GOBAR RAJA.

216. Sometime after, Lāsāi Barbaruā sent one Ápāk Duari to the Burâ Gohāin who was in Gauhati to ask him to send in the Barphukan. The Kaliābariā Barphukan, the son of the Barbaruā of Lānphimâ family, captured the Kataki. He came to the Burâgohāin and said, "Lāsāi Barbaruā has sent a Kataki to take me to him, but I think he has made a plot to kill me and you one after the other by this skill". Having heard this, the Burâgohāin said, "Lâsai Barbaruā has put to death the deposed Barbaruā, the son of Lāhan, the brother of Tangsu and his son, Tāmulidalai and his son, and Luthuri and his son. Now he is going to capture you and me. Bring Apāk enchained". The Burāgohāin thanked the Barphukan. The Barphukan, the Bargohāin Phukan of Guimela family, Lānchingsāi Phukan of Rangāchilā family, the Duari Phukan, the son of Lapet, Bheba Phukan of Lāndāomi family and a Phukan of Haniāh Deka family, all these officers, said to Chāosāngrāi Burāgohāin, the son of Atat Burāgohāin of Bahgariā family, "Sometime back, Lāsāi Barbarua of Lukkhākhun family asked you to send the Phukans and the Baruās to him, who have already been put to death. Now he is trying to capture you too. He has already devastated the country. We pray you to take our lead, the Baruās and the Phukans, who are still alive, to punish the insurgents."

217. Then the Burāgohain said to them, "I have not seen any one of the family of our heavenly king, who may be sent for and elected as our king. Now I wish you to know if there be any." The officers then said in reply, "Your forefathers were the persons to select king but if you do not find any amongst the brothers of the deceased king fit for ruling the country, you may select the eldest of them, whom the country will take gladly. Now, you must try to do good to the country by taking proper steps in the matter." The Buragohāin said to them, "It is true what you have said. In the ancient time, my great-grandfather selected Chāophā Shudāng to be king and enthroned him as such at Dungpetā after bringing him from Hābung. Even then, the people of the country approved of it." Then the Buragohain spoke, "I wish you all to make an united effort but how can I believe that you will not leave me. So I wish, you should take an oath of fidelity." Having heard the Buragohain speak so, the officers called in a Brahmin and collected Singkarā and Chumkarā flowers, copper jārs, Durba grass, and Tulsi plants. In presence of the above things, they swore in the following manner, "We promise that we will remain faithful to the Burāgohāin. But if we break our promise, our forefathers will fall into the deep pit of hell and Phurātārā (Goddess) will not save us." Then all the Phukans and Baruās took gold and silver jars, cows, hogs and buffaloes, and made them over to the Burāgohāin. The Burāgohain offered presents to them all in return.

218. Now, the Bargohāin Phukan Guimelā family, and Bhebā Phukar

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Lāndāomi family were stationed at Gauhati. Then the Koch princes of the north and the south were taken with the Barāgohāin. All the Phukans came up to Tāimung. The Salāl Gohāin and the Marangikhowa Gohain joined with the Burāgohāin. Lāsāi Barbaruā heard the news. In the month of Dinruk (Baisakh), the king and the Barbaruā collected his followers and attendants to give battle to the Burāgohain and took their station at Tapāmurā near Kathalbāri. Then Lāsāi Barbaruā said to the king, "We are to have this place inundated by the river but if not we are sure to lose. If we go to Mākrāi we may be successful. The king consented to the proposal and coming up halted at Mekurialimur. He then repaired the fort near Mākrāi, collected men and posted guns. The Barbaruā placed his men in different parts. On the day, Dāpsheu, the Burāgohāin, the Bargohāin, the Marangikhowā Gohāin, and the Barphukan of Lāndāomi family arrived at the mouth of the Jakāijān. Hearing the advance of the Burāgohāin, one Nâkjāng Phukan and his youngest son left the fort of the Barbaruā and joined with the Burāgohāin. The Pāni Phukan left Thura and took the side of the Burā Gohāin, Asuk Barpātra Gohāin left his station at Bāhbāri and joined with the Burāgohāin. The Nagarial Phukan left the fort Rāiphrā and took the side of the Burāgohāin. Thus being deserted by all, Lāsāi Barbaruā, also, took to his heels. The king came up and halted at Tāimung. The Burāgohain, the Salāl Bargohāin, the Marangikhowā Gohāin, the Barphukan of Lānphima family, one Phukan who was a son of Rangāchilā, the Dihingiā Phukan of Duarā family, and Hariāh Dekā Phukan advanced and halted at Hākbari (a vegetable garden). The Barphukan of Lānphimā family engaged men to seek out and arrest Lāsāi Barbarua. The Barphukan sent out Rāmjoy Hazarikā, Lānbakal Hāzarikā, Jangeni Hazarika, Khāmon Hazarikā, Lāibasa Hazarikā, the grandson of Khuba Barbarua and Khādākum Hazarikā to seek out Devera (Lāsāi Barbaruā). They captured Devera and made over to the Barphukan. Deverā Barbaruā was put

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to death. The Hazarikās who joined with the Barbaruā were beheaded.

219. [illegible]

219. Now, they thought of putting some other person as king, in place of the existing one. All the Phukans and Baruās appointed some spies to find out the king, as they were very much enraged at seeing the wide country in ruin. The inhabitants were in great terror. All the persons who took the side of the Barbaruā were put to death and their houses destroyed. The king was at Puranibāri. One of the spies found him out. The spy said to the king that he would remain in safety. The spy said to the already deposed king that he should remain in the Kukurāchowa village where he might stay in safety for years together. Thus the deposed king was betrayed and brought to the city. The king was rebuked bitterly by the people. All the persons were glad to hear of the arrest of the king. Then the Burāgohāin collected all the officers and said to them, "Now I wish to bring in the son of the Nāmrupiā Raja, a descendant of Chāophā Shubum alias Dihingiā Rajā, and make him our king. I desire to know if all of you agree to my proposal". Thus spoken by the Burāgohāin, the officers said in reply, "We approve of your proposal, as we see no other person fit to be king". In the month of Dinchit (Jaistha), the Burāgohāin sent some followers and attendants to bring in the

son of the Nāmrupiā Raja. The son of Nāmrupiā Raja was brought in from Dihing and made king at Phulbāri Nāohāl. The deposed king was confined at Phulbāri where he was allowed to die of hunger and thirst. He ruled the country for twenty four days.

CHĀOPHĀ SHUJINPHĀ.

220. Then Chāoshengklang, the son of Chapā Barpātra Gohāin of Kenduguriā family, was made Barpātra, Lānchingshāikan (Kirkiriā), the son of Rungāchilā, was made Barbaruā in place of Lāsāi Barbaruā. The son of Pukhuripariā Burāgohāin was made Parbatiā Phukan. Lāluki Phukan, the grandson of Metekātaliā Bargohāin, was made Tàirāi Phukan. The Phukan Mākdunā was made Nāohaliā Phukan. The brother of the Barphukan of Lānphimā family was made Bhitaruāl Duari Phukan. Lāi Baruā of Bargohāin family was made Rāidangiā Baruā. In the latter part of the month of Dinchit (Jaistha), the officers said to the king, "We all must go to our respective places. You should, therefore, remain at Barnāohāl". They made the king to come to Barnāohāl and remain there. The Burāgohāin, the Salal Bargohāin, and the Marangikhowā Gohāin remained with the king. The Barphukan and other Phukans proceeded to Gauhati. Then the Koch princes were sent back to their respective territories being amply rewarded.

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221. [illegible]

222. [illegible]

221. In the month of Dinshipit (Áhin), the king prepared a Holong. In the month of Aghon and at the moment Kāikhān, (*i.e.*, at the dawn of day) the king ascended the Holong and placed the box, containing chomsheng, open on the throne for the moments, Bāibān and Kinbān, (*i.e.*, for one Prahar from 9 A.M. to 12 A.M.). After this, the king ascended the throne. He made presents to all the Dāngariās, the Phukans, the Baruās, and the people at large. Seven days and seven nights were passed with great amusements. Guns and cannon were fired, drums beaten, and horns blown. In the month of Dinshām (Māgh) on the day Rāingi, the king left Tāimung and planted an Áubar at Suffry. He then conveyed 'Shengdeu' on an elephant to his Holong and offered sacrifices to the heavenly gods. He made gifts of silver, gold, cloths, and cowries to the people at large. After this, the king put "Shengdeu" in the cover. On the day Plekshi, he came back to Tāimung. On the day, Bānrung, the king planted a banian tree at Malāi Deoghar. On the very day, at the moment Ápshup (just at the time when people generally take bath) the king planted a Bātbar. After this, the king came back to Tāimung.

222. Sometime after, the son of Lākak Gohain, the four sons of the king and the Kataki Phukan consulting among themselves said to the king, "It seems to us that your Majesty will not be able to rule the country well, till you make the Burāgohāin, the Barbaruā, the Dihingiā Phukan, and the Gauhatiā Phukan to take an oath of fidelity. You should now order them to do so. If you do not ask them to take an oath of fidelity, your four sons will not be able to have supremacy. We must, therefore, make them take a formal oath". The king considered the matter deeply and consented to do so as was advised.

The king posted two cannon at the gate and appointed some men to watch the movements of the officers. He put guards on the ways and kept reserved some archers and gunners. Then he despatched some Katakis to call in the Phukans and the Baruās who, in return, sent some men to ask the king the reason of his calling them. Chāophrang Phukan refused to go. The Phukans and the Baruās wanted to have a clear understanding. The king thought of arresting Chāophrang Phukan. The Phukans and the Baruas said that if the king would ask them to give any thing they were ready to do so, but they were unwilling to go to the king. The Phukans and the Baruās refused to assemble at a place. The Katakis went to them and asked them the cause of their doing so. They said in reply, "If the king hears what we say, we may act as he likes. The king wishes to collect us all. He may ask us to do some thing, if we cannot agree with him, he may find fault with us and drive us away from our homes. We hear that the king is going to make us take an oath before gods and by drinking liquor".

223. The Phukans and the Baruās sent Chāophrang and the Pāniphukan as Katakis to call in the Buragohāin. Then Lāngi Phukan, the son of Sukulāhudu Burāgohāin, the Bāhbariā Burāgohāin, Nāchāo Tāmuli of Lānphimā family, Lapet Bhatdharā Phukan, Tepartaliā Rāidangiā Phukan and his son Rām Phukan, and other Hāzarikās, Phukans, and Baruās conspired to revolt against the king. In the dead of night, the insurgents advanced to attack the king at the capital. The Bhātdharā Phukan, one Betmelā of Kalangsu family, and one Junā guard invited the Barpatra Gohāin to join with them. They said to the Barpātra Gohāin, "You must join with us, your brothers". The Burāgohāin

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said to the Barpātra Gohāin, "O, son-in-law! you must come to my side". The Barpātra Gohāin was called in and directed to remain at Pālighar, (a house where the guards remain). The Barpātra Gohāin refused to go with them. He said, "My forefathers never revolted against the king. I do not like to rise against the king.. I shall remain in the Pālighar as a spectator." The Burāgohāin took his station at the principal gate. Lāithapanā Bargohāin and the Marangikhowa gohāin joined with the Burāgohāin. Then the Bhātdharā Phukan entered into the capital by Àikuari's gate, and removed the east ladder of the king's palace. The king heard the news. He came down to the council hall and put to death three or four men with his sword. The king gave a blow with his sword on the left shoulder of Jauhān Kalikhā whom the Hindus called Ligirā Barā but he escaped death and was taken away. The king could see the large dully (a sedan) of the Burāgohāin and thinking that there might be some body, he applied his sword with great force but the blow could only sever the cover of the sedan. At the approach of the king, the insurgents fled away. Then Betmela of Kalangsu family put to death one Sengpatā Jarādharā and fled away taking a gold jar.

224. [illegible]

224. Then the Burāgohāin and the Tepartaliā Phukan fled to the Nāohāl of Lāsang and getting in a single boat proceeded down stream the Dilih. The Burāgohāin, the Tepartaliā Phukan, the Pāni Phukan, the Duari Phukan, and Betmela Salaguriā Phukan, and many others assembled together at Jakāisuk

and stopped there. In the next morning, the king called in the Barpātra Gohāin and the Bargohāin to consult with them. In the night time, the king summoned the Bargohāin and having had a consultation ordered him to collect all the officers. Accordingly, the Baruās the Phukans, the Tāmulies, all the men under Kirkiriā Barbaruā, and many others were collected in the capital. The king, then, collected an idol of God, holy books, Tulsi plant, and copper jars. He called in Rāmmisra, his son, and other Brahmins and Ganaks to make the officers take an oath of fidelity before all. The king, then, made all the officers take an oath of fidelity before the above holy things and the Brahmins and before the great drum. All the officers took an oath of fidelity and drank liquor. The Barpātra Gohāin also did the same. The king proceeded to Teliādunga and stopped there. The Bargohāin, the Barpātra Gohāin, the Salāl Bargohāin, the Barchetiā, the Barbaruā, Lāluki Phukan of Bargohāin family, Lāitāo Bhitaruāl Phukan, the brother of Bājsu Barpātra, and other Hazarikās and Gohāins left the company of the king and took their station at Sonārinagar.

225. The Burāgohāin with other fugitive Phukans withdrew to Lākhau from Jakāisuk and stopped there. Having heard the news, the Phukans of Tāmulihat said to themselves, "If we refuse to take the side of the Burāgohāin, the Burāgohāin may be offended and if he can defeat the king, he may depose us too". So saying, they joined with the Burāgohāin. The Burāgohain called in the Phukans remaining at Harāighat to take his side. The names of the chief persons who joined with the Burāgohāin

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were :—Lāluk Phukan of Lānphimā family, Lāithapana Bargohāin and his son Sengkhām Gohāin, Thānuā Dekā Phukan, nephew of Lāpet Dihingiā Phukan, Mirisandhikai Bargohāin Phukan, Maupiā Phukan, the son of the king's father-in-law, Merā Rājkhowā, the son of Rangāchilā, the Dayangiā Rājkhowā of the family of Lāluk Barphukan, Bhāti Dayangiā Rājkhowā, Jabang Gohāin Barabhoipuriā Rajkhowā, Bhāgunā Majuabhoipuriā Rajkhowā, Bāndar Haruabhoipuriā Rājkhowa of Lānmungkhru family, and Ālan Rajkhowā, the son of Lāpet Dihingiā Phukan. All these high officers came up from Harāighat and joined with the Burāgohāin. Bhebā Phukan of Lāndāomi family and the Duarā Phukan joined with the Burāgohāin. On the third day of the month of Dinpet (Ahar) all of them came to Dergāon and took their station there.

226. [illegible]

226. Sometime after, the king despatched Maumun Baruā, the Dolakakhariā Baruā, the son of Nabarā, the Bargohāin, the Barpātra Gohāin, the Salāl Bargohāin and the Marangikhowā Gohāin from Sonārinagar to Dergāon. The king said to them, "You better go and call in the Buragohāin taking an oath to the effect that I shall do no harm to the Burāgohāin". The officers arrived at Dergaon and had an interview with the Burāgohāin. As the Burāgohāin and the four Gohāins were consulting together, the Bengenā Atiā Bapu, Ramkrishna arrived there and proclaimed the order of the king thus :—"The king wishes you all to go up in boats. He said to me not to leave this place, till I see you proceed on boats. Moreover, the king wishes you to go up in three boats

together with a small number of persons. He has prohibited you from taking too many boats and persons with you." The Gosain arrived at Dergaon in the evening. Then they held a council in the Pilkhana of Dergaon. The Dāngariās (the four Gohāins sent by the king as the Katakis) said to the Burāgohāin, "The king said to us, you must go to the Buragohāin and bring him up taking an oath of impunity and safety in my behalf. I shall do no harm to the Burāgohāin. If I do any harm even to a slave of the Burāgohāin, I promise to take charge of his wife, sons, daugthers, and other things". Then the Burāgohāin said in reply, "The king has promised me safety. The Dāngariās too have promised to take upon them the burden of my safety but I have committed such a serious crime which the king can no way forgive. Now the Dāngarias should go to take rest in their quarters and we shall hold a council to-morrow morning".

227. In the next morning, the Burāgohain and the four Gohāins with the Phukans and the Baruās held a counil in the Pilkhana. After a long discussion, they left the king's cause. Then the Burāgohāin ordered Mesā, the son of Rangāchilā, to tell the Bargohāin, and the Salāl Gohāin to proceed in boats to Kaliabar and the Barpatra Gohāin to accompany them. Thus intimated with the order of the Burāgohāin, the Barpātra Gohāin said, "My forefathers had never rebelled against their kings and I too have no mind to do so. If any body casts a rebellious look to the king, his eyes will burst out. His hands will break down who lifts up his hands to do harm to the king. His feet will give way, who makes a rebellious march against the king. Therefore, I cannot join with you in this matter. If you cannot forgive me, you may drive me to my home after plucking off me of my men and let me go home with one of my domestics". Thus being spoken by the Barpātra Gohain, the Burāgohāin, be-

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came infuriated with rage and taking the sheath of the sword off the Barpātra Gohāin by force, threw it away. The Burā Gohāin exclaimed, "The Barpātra should not remain with us. He should go to Kaliābar." Then the Burāgohāin ordered Bāhbariā Rāmkrishna Kataki to go with the Bargohāin, the Barpātra Gohāin, and the Salāl Gohāin to Kaliābar and keep them there. The Barchetiā was placed in charge of Dergaon. After this, the Burāgohāin and other Phukans hurried up quickly. The heavenly king after returning from Teliādungā had taken his station at Sināatli. Therefrom, he came up to Tāmulihāt and charged the armies of the Buragohāin in two divisions. The king's armies were routed. The king riding on a horse left the field of battle and halted at Tāimung. There he tried to collect his scattered armies to no effect. Thence he proceeded to Sākbāri Nāohal and stopped there. Then the Burāgohāin and the Phukans consulting among themselves made the Bhitaruāl Phukan to extract the eyes of the king. The king was given four blows on his back with the butt-end of a gun. Afterwards, the king committed suicide by striking his head against a stone. The dead body of the king was conveyed to Charāideu for burial. The eyes of the second son of the king were extracted and he was driven away to Nāmruk. The eldest son of the king fled away. The younger and youngest sons of the king were put to death. Then the Barpātra Gohāin and the Salal Bargohāin were called in by sending Ramkrishna kataki. The son of Guimelā Bargohāin was pressed to death by Jābang Gohāin and his properties were confiscated. The Marangikhowa Gohāin was stripped off of his properties and driven away to his home at Dihing. The eyes of the grandson of Lakat Kataki were put out. Lākak Gohāin, the father of the Barkuari, was put to death. The Phukans produced their pillages such as jars, cups, oxen, cows, and plates to the Burāgohāin and requested him to be king.

228. [illegible]

229. [illegible]

228. Then the Burāgohāin called in two Bāilung Pandits and said to them, "Now all the officers have expressed their willingness to take me as their king but I do not like it, so I have called you in to know your opinion." The Bailung Pandits said in reply, "O! Burāgohāin Dangariā! We do not think it proper for you to be king." Then one day the Burāgohāin called in the Dāngariās, the Phukans, the Baruās, and all others and said to them, "You have requested me to be your king but I do not wish to be so, as I do not belong to the royal family. Had I descended from the royal family, I would not have hesitated to take the title of king. Now I therefore do not wish to be king. I wish to make one of the royal family, king. I wish to take one Chāokhāmchen, the grandson of Chāo-Shuteng our king, so I have summoned you to know your opinion." Then the Dāngariās and the Phukans replied, "We have taken you as our king but if you are unwilling to be king, you may do as you like, and we have no objection to it. We shall act as you wish."

229. In the month of Dinship (Bhādra) the officers assembled together and brought in the grandson of Chāoshuteng from Charāideu by sending some Katakis and made him king. The king then offered presents to the Barphukan and four other Phukans and dismissed them to Gauhati. The king sent presents to the Koch king also. Then in Lākni, Tāoshi, (*i.e.*, in 1677 A.D.) on the third day of the month of Dinching (Āghon), on the day, Dāpkeu, the king prepared a Holong (a large building) at Tāimung. He ascended the Holong and after sitting on the throne became king under the name, Chāo-Shujin. He, then, made gifts to all and passed seven days with great amusements. Now the king wished to give a name to the Burāgohāin.

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He consulted the Deodhāi Pandits who advised him to name the Buragohāin as Chāophrang-Thāorupmūng (the grand-old-man of the country). The king, then, made a preparation for the performance of Rikhvan ceremony. The king offered two male elephants, two female elephants, two horses, a sedan, a gun, an umbrella, a cloth, a coat, a stool, a sword, a silver Temā (a small box), a silver Lotā (a water-pot with a long neck), a bag, a cap, an ornamented cloth, a pair of bracelets, a pair of earings, one gold girdle, one long cloak, seven chit cloths, a turban, some domestics, and the people of Parbatianagar to the Burāgohāin. Then the king ordered one Ajāng to proclaim his order granting the Buragohāin, the right of a field near the river, Tilāo (Lohit). The king said, "Whoever of my family becomes king, in future, must try to keep this right granted to the Burāgohāin. If the area of the land increases by alluvion, no other person should be allowed to take possession of the land." Then the king performed the Rikhvan ceremony. He offered silver and gold jars, gold earings, gold cups, silver plates, turbans, girdle, long-cloak, dhootis, one basket containing fried-beef and buffalo flesh and boiled rice in a gold Chungā to the gods above. In the month of Dinshām (magh) the king took cows and buffaloes to the temple of Lāngkuri (Siva) on the Barpāhār hill and made offer of the animals to the God.

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230. Then, twelve domestic animals belonging to one Hundarikanmethi were stolen. One Ganak saw the thief. He came to the king and the Burāgohāin and complained that Chāolā, the son of Chāopha Shuhung had stolen the domestic animals of one Methi. Thus being informed, the king ordered one Dunārām Phukan, the son of Harāpoā to capture Chāolā and put him to death. Accordingly, Dunāram captured Chāolā and put him to death. Then the king proceeded downstream the river Tilāo and arrived at Baskatā. There he passed three months, Dinching (Aghon), Din-

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kām (Puh) and Dinshām (Māgh). Therefrom the king came back to Tāimung. Then Mesā Barbaruā, the son of Rangāchilā was deposed, One Chakrapāni, the son of Dihingiā Hazarikā, was made Barbaruā, Mesā Barbaruā fled away to Harāighāt. In the month of Dinruk (Bahāg), the king said to Betmelā, "You had taken a gold Tāokin (water-pot) when you were killing the goats of Shuhung but you have not returned it as yet". At this, Betmelā Phukan became quite displeased and thought of doing harm to the king. One night, Betmelā Phukan stealthily entered into the house of the king and taking the king's mother for the king, gave one blow with his sword on the head, one on the right hand, one on the left hand, and another on the back. After having committed the murder, he threw away his sword and fled to Marangi. He, then, took the brother of Lāluk Barphukan with him and fled to Tāmulihāt. The Burāgohāin called in three bodies of Chāo-dāngs, Kukurāchowās, and Hajuās and asked them about Betmelā. None of them could say anything definite regarding Betmelā. They said, "We have been told by the deposed Barbaruā, Lābip, that Betmelā has fled away. He might have stealthily committed this murder." The Burāgohāin and the Phukans gave credit to the news given by the deposed Barbaruā. The king said, "I wish to put the children of Betmelā to death." The officers, then, held a council and sent one Lāmip, the son of Rangāchilā, and some others to bring the sons of Betmelā from Tāimung. Then the Kaliābariā Barphukan did not allow those persons to go there. The Burāgohāin and the four Phukans after a long discussion said, "We depose the Barphukan of Lānphimā family. We must take back the tusked elephant from him." The Dāngariās constructed a stone fort on the Ajang hill.

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231. [illegible]

231. In Lākni, Kāpshingā, (*i.e.*, in 1679 A.D.) in the month of Dinching (Ághon) the king, paying no heed to the words of others, ordered the Burāgohāin to construct a fort at Chintāmani, on the day, Kāpkeu, the king erected a fort in the south near a hill and another in the north near Chaigāon. A new fort was constructed at the side of the Sessā river which the king named as Lāimati. The king named the fort at Chintāmani as Hungnā. In the meantime, the Lānphima Barphukan heard the news of his deposal. He held a council with his brother Bhātdharā Phukan, and the three brothers of the Marangikhowā Gohāin and after a long discussion despatched Bakas Bengali and the son of Áhinā Dom as Katakis to Nawab Manshurakha with presents of some elephants, maihāngs (raised plates), gold embroidered cloths, and gold too. They came to the Musalman Nawab and told him, with fear, what the Barphukan directed them to say. The Musalman Nawab said in reply, "You will have to give up the forts, Harāighat and Sinā, to the son of Ajamtarā Padsa and make him king of the whole part of the Country". Coming to know of the plot, the son of Ájamtara Nawab sent words to Phukan's men that if he would be made king he would keep them safe and the country would be kindly treated. Then the Musalmans directed the Katakis to return to Harāighat and tell the Barphukan that they (Musalmans) would advance by the end of the month, Dinshi (Fagun). The Katakis came back and informed the Barphukan of what the Musalman Nawab said. When the three brothers of the Barphukan came to know of the proposals made by the Nawab, they got frightened. The Barphukan was asked to take the lead of the Musalmans. The news of the advance of the Musalmans was given to the king by the Dikhaumukhiā Ganak Kataki. Having heard the news, the king stationed half of his men in the fort, Chintamani, and directed the other half

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to proceed against the Musalmans. In the month of Dinshi (Falgun), the three Dāngariās, the Phukans, and the Baruās after holding a council, sent down some Katakis. At the end of the month of Dinshi (Fālgun), Lāluk Barphukan of Lanphima family surrendered the fort, Haraighāt, to the Musalmans. The Musalmans were afraid to advance. They remained in the fort. Then the Marangikhowā Gohāin sailed down to join with the Musalmans and arrived at Harāighat. The Musalmans allowed him to remain in the fort. Then the Musalmans advanced to Tāmulihāt.

232. [illegible]

232. The Phukans, the Rajkhowās, and the Hazarikās retreated leaving their respective places. The Bāduli Phukan wished to join with the Musalmans. He came down and joined with the Barphukan, on a high sand bank. Then the Bāduli Phukan said to the Barphukan "Why the fort Harāighat has been surrendered to the Musalmans, which the Musalmans could, no way, have taken possession of? You allowed the Musalmans to come in the month of Dinshi (Falgun). Our forefathers paid homage to the three Dāngariās, the Buragohāin, the Bargohain, and the Barpātra Gohāin. Now I do not like to act contrary to the custom. The Phukans and the Baruās should be prohibited from devastating our province, and plundering the inhabitants. Now if we do not make this arrangement, the people of the villages will be frightened." They spent a night together. In the morning, the Bāduli Phukan joined with the Musalmans.

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233. [illegible]

233. Then the Pāniphukan, the son of Hariah Dekā, and the Dihingiā Gohāin Mirisandikai captured four persons,—one Dhanudhariā Dekā; one, the son of Bāmuni Rājkhowā of Dikhaumukh Potākalang; one, the son of Lāsāidam Barbarua and Kajali Barbarua—and made them over to the Musalmans. Then the king sent Katakis ordering the three Dāngariās and all other Phukans, Baruas, and Hāzarikās to proceed down. The three Dāngarias proceeded down, accordingly, and arrived at Hulā. The Phukans and others reached Duimunihilā. On the next day, the Phukans of Haraighat also arrived at Duimunihila. Sometime after, the Phukans of Harāighat stripped off the Jalbhari Phukan of his properties. One Dunāram Phukan and Āpāk Phukan of Kalangshu family joined with them. Then the Musalmans attacked Mauphukan of Kuyaigayan Burāgohāin family and one Madunā Rājkhowa at Hulā. Mauphukan of Burāgohāin family retreated and fled away. The Hazarikās, too, followed his example. Afterwards, the Burāgohāin retreated and fled to the north. He put up in the house of one Rāmrāi Rājkhowā. His brother, Lādeu Phukanhing was brought back from Dulung. The Barphukan came back and remained in his house at Kenduguri. Then Lādeu Phukanhing consulted with his brother and sent the news to the king asking him what they would do. The king proceeded to Tāimung with his Chief queen. After holding a consultation, all of them proceeded down to Kaliābar. The Buragohāin returned to Duimunihilā. The Lānphimā Barphukan sent one Kerā Kataki to bring the Barpātra Gohain with his men to Kaliābar. The Buragohāin came up and halted at Tāimung. The Bargohāin proceeded to Kaliabar from Sāolā and stopped there. The Barpatra Gohāin came to the fort Bamunithupe. The Bargohāin constructed a fort in the south of the river, Tilāo, and stopped there. The Lānphimā Barbaruā called in some Chāodāngs and Kukura. Chowās

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to guard the body of the king carefully. The guards said to themselves, "The son of Ápāk (Betmelā) is plotting to kill the king". The Barphukan heard this and directed them not to inform the king of the matter. They said, "If we let the king know of this, we will be put to death". Thus the matter was kept secret. But, however, the king came to know of the plot. He made a thorough enquiry and finding the son of Ápāk guilty ordered to put him to death at Rāilung by pressing his hands and legs in presence of all.

234. [illegible]

234. Then in the month of Dinhā (Chaitra), the Lānphima Barphukan called in both the Dāngariās (the Buragohain and the Bargohain) from Kaliābar. The Barpātra Gohāin was deprived of the Dikhaumukhiā men who were in his charge. In the month of Dinchit (Jaistha) Kalangshu Betmelā was arrested and confined enchained for two days. Mesā Kirkiriā arrested Ápāk Phukan, and Maduna Phukan and ordered one Tāmuli to fetter them. Then Mesā directed his men to behead them at Sāmadharā. The Barphūkan made the brother of Marangikhowā Gohāin Barbaruā. The son of Phuphit was made

Pāniphukan. Alan, the son of Lāpet, was made Dihingiā Phukan. Maupiā was made Phukan. One Lāling of Lānmungkhru family was also made Phukan. After this, a great number of Baruās and other officers were arrested, pillaged, and put to death. The Barphukan left unhurt, Maugohāin, Nāchāngkhām Gohāin and one Gaṇak. Many of the Baruās and Barās were stripped off and driven to their homes. The Marangi Barbaruā, Alan Phukan, and Maupia Phukan were ordered to accompany the king in his advance up. Thus five months passed. In the month of Dincipit (Ahin) Ladeu fettered the Marangikhowā Gohain in the Hātichharā, Alan Dihingiā Phukan fled away and joined with the Kaliābariā Phukan. The news frightened all. Having heard this, the Barphukan collected all the Phukans and holding a council with them advanced to up country. The Barpatra Gohain, the Bargohāin, and the Barchetiā were stationed at Kaliābar. The brother of the Barphukan was appointed Kaliābariā Phukan. The Burāgohain, his elder brother, Nāohaliā Phukan and his son, Lāngkhām and his younger brother, Dayangiā Rājkhowā, the son of the elder brother of Shengkhām Hātibaruā and Khammit, the upper Dayangiā Rājkhowā, the son of Alan Gohāin were stationed in the village Bhātdharā. Phukanhing was ordered to take his station in the neighbouring Dom villages. The Barphukan with the Baruās and others came up and took Salal Bargohāin with him. They stopped at Hākbāri Nāohāl. They then held a council and after mature consideration captured the body of Chāophā Shujin. The Barphukan sent a Kataki, the son of Lāsam Hāri to bring in Lāhing Mauphukan from Tāimung. The eyes of the sons of Rangāchilā and his two brothers were extracted. The Barphukan consulting all other officers brought in a prince from Sāmadharā and nominated him for the situation of the king. The new king ordered to put Chāophā Shujin to death. In Lākni, Kāpshingā (*i.e.*, in 1680 A.D.) in the month of Dinshipshang Chāophā Shujin was put to death. He ruled the country full four years.

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CHAOPHA SHULIK.

235. [illegible]

235. In the month of Dinching (Aghon), on the day, Dāpkeu, the grandson of Chāophudām was made king in the Barnāohāl. From Barnāohāl, the king proceeded to Lasang and stopped there. Here Lāluk Phukan said to the king that the Chāodang Baruā, the grandson of Metekiāl Bargohāin, and Chāokhāmdeng Chāorak Saikiā, the grandson of Bānshangiā Barpātra Gohāin should be sent as Katakis to the Salāl Gohāin ordering him to put to death the Burāgohāin, his sons and brothers, and all others of his family. On the second day of the waning of the moon, in the month of Dinching (Aghon), the sons of the Burāgohāin were sent to Tāimung. Then on a certain day, the king impaled them all at the house of the Burāgohāin at Bāhbari. Lāngi Gohāin of Pukhuripariā Burāgohāin family was made Burāgohāin. Then Maugohāin and Nāchāngkhām were also put to death. The king passed five months at Lāsāng. In the month of Dinruk (Baisākh), the king left Lāsāng for Metekātali and stopped there. After some days, both Dihingiā Dekā and one Akā of Lānphimā family were made Phukans and sent to Kaliabar. Then the king sent one Kamal Abhoipuriā Kataki to bring back the Barpātra Gohāin and the Bargohāin. The two Dāngariās arrived at their homes in the

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month of Dinruk (Baisākh). The two Dāngariās performed the Rikkhvan ceremony of the king at Metekānagar.

236. [illegible]

236. Then Lāluk Phukan sent a Kataki to Musalman Pādsā's son with a letter. The Pādsa's son replied to Lāluk Phukan, "You must capture and make over to me your king, the three Dāngarias, and all other enemies. You must let me know of your welfare. You may take the royal umbrella without fear. You have no fear from anybody". The Katāki came back and informed the Barphukan of what the son of Pādsā said. Sometimes after, the king came to inland villages from Bharāligāon and there he offered sacrifices to the gods by raising seven platforms. The Barphukan, too, offered sacrifices to gods by raising seven platforms. He also managed to have a full set of royal dress. Lāluk Phukan put on the kingly dress on his body in his house at Metekātali. Then the Phukans and the Baruās who were with the Barphukan conspired against him. In Lākni, Dāpmut (*i.e.*, in 1680 A.D.) on the 10th of the month of Dinching (Aghon), on Hindu Mangalbar (Tuesday), they stabbed the Barphukan in the dead of night. One Phatai guard was also pierced to death. The three sons of the Barphukan, namely, Phuphit, Akarā, and Tholokā, were put to death. His two brothers were also killed. Marangi Barbarua was captured alive. The Phukans and the Baruās tortured Marangi Barbaruā for his acting against the king but they saved his life.

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237. [illegible]

237. Then the Phukans and the Baruās held a council and said, "The Bhārdharā Phukan, the brother of the Barphukan, is at Kaliabar. Now we must proceed down in a body and arrest him". The Bhārdhara Phukan, having been informed of the design of the Phukans and the Baruās, became terrified. He fled away with a domestic of the Barphukan and joined with the Musalmans. The king sent a Kataki to Jābang Bargohāin who was in the north. The Kenduguriā Barpātra Gohāin was at his home. The Pukhuripariā Burā Gohāin was at his home in Rāilung. The king called in the three Dāngariās and after having had a consultation with them made Alan, the son of Lāpet Dihingiā Phukan, Barbarua. Lānching of Lānmākkhru family was made Barphukan. Maupiā, the grandson of Ranuā Neog, was created Nāoholiā Phukan; Khāmrāng of Kalahiāl family was made Dekā Phukan. One Sheng of Dihingiā family was created Dekā Phukan. The son of Hariā Dekā was made Pāniphukan. Afterwards all the officers held a council. They kept the Barpātra Gohāin and Piksāi Dekā Phukan with the king. They, then, marched down to Kaliabar. They appointed men to repair the fort, Sāmadharā. Then some persons were appointed to find out the Bhārdharā Phukan both in the north and in the south. But the persons deputed could not find him out. The Bhārdharā Phukan with his sons and ten attendants fled down in a boat in the dead of night and arrived at Tāmulihāt where he joined with the Musalman Nowab, called Mansarakhā. After this, the Phukans held a meeting to consult about the matter. After proper deliberation, they stripped off Jabang Bargohāin of his properties and drove him away to his home. Lāithapanā Bargohāin was restored to the post vacated by Jabang in the month of Dinsām (Māgh).

238. Then the Bhādharā Phukan intimated Nowab, Mansharakhā, of the distress to which he was put. He said to Mansharakhā, "My elder brother, the Barphukan, was put to death with his sons and brothers but you are living safe. Now, you better let me have four bodies of men with me, I shall devastate the province". Thus spoken, Nowab, Mansharakhā, said, "I shall act as I may be ordered by the son of Padsā. Now, you better go to the son of Pādsā and ask him what you want". Then Bhādhara Phukan came to the son of Pādsā with presents, paid him homage, and asked his help. The son of Pādsā consented and said to the Bhārdharā Phukan, "You must now put up with us and we shall take action sometimes after". Thus a long time passed.

239. In the month of Dinchit (Jaistha) the Jayantā Raja and his son came to Kaliābar. Then the Phukans held a council and decided to take action to take back Tamulihat which was occupied by the Musalmans. They called in the Burāgohāin, the Barbaruā, and other Phukans and Baruās from their homes to go to Kaliābar. In the month of Dinkāo (Sravan), all the Phukans held a council and determined to attack the Musalmans at Tāmulihāt. Then the Burāgohain and the Barbaruā taking the Phukans and the Hāzarikās with them proceeded to Kaliābar. The Barpātra Gohāin and the Maupiā Phukan remained with the king. Afterwards, the two Dāngariās, the Burāgohāin, and all other Phukans and Baruās conspired against the king. In the month of Dinkāo (Sravan), on the day Plekmit,

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they made the grandson of Chāo-Shukhām their king. On the day Kātkeu, they advanced to Tāimung and on the day Dāpsheu, they arrived at Tāimung. Thus sometime passed. Then the deposed king, the grandson of Chāophudām, was sent to Nāmruk.

CHĀO-SHUPĀTPHĀ (GADĀDHAR SIMHA).

240. [illegible]

240. In Lākni, Rāishān (*i.e.*, in 1681 A.D.), on the day, Tāoshān, the grandson of Chāo-Shukhām ascended the Holong. He brought Chomdeu to the Holong and ascended the throne. He assumed the name, Chāo-Shupātpha (Gadadhar Simha) and offered presents to all indiscriminately. He passed seven days with great amusement. Sometime after, the deposed king was put to death at Nāmruk. Then in the month of Dinruk (Baisakh), the Bhārdharā Phukan and his son were captured at Bakshu. The son was killed and the flesh of his body was taken out and conveyed in a Temā (a small box). The flesh and the liver were fried in oil and the father was made to take them. After this, the Bhardharā Phukan was put to death and his brother, Akā Phukan, was also killed. Then all the members of the Lānphimā family were given in charge of the Barpātra Gohāin. After a long time, all the members of the Lānphimā family were taken to Nāmruk. Then the king, Shupātphā, put all the members of the Lānphimā family to death and not a single person was kept unhurt. Afterwards, the king, having consulted the three Dāngariās and other Phukans and Baruās, ordered the officers to attack the Musalmans at Gauhati. On the very day, Pukhuripariā Lāngi Burāgohāin, Shengkhām Salal Bargohāin, Alan Dihingiā Barbarnā, Lānghu Pikshāi Phukan, Lāling Barphukan of Lānmungkhru family, Khāmshang Phukan, Khāmrāk Sāring Phukan, Shingrāi Phukan, the brother of Pukhuripariā Burāgohāin,

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Khāmchin, the grandson of Khenteu and other Rājkhowās and Hazarikās marched downward. They pillaged the Musalmans at Bāhbāri. Then they plundered Kājali.

241. [illegible]

241. The Burāgohāin, the Salal Bargohāin, and the Barphukan put up at Kuruā with the Pāniphukan. All the Phukans were at Khrungphukā. The Barbaruā and another Phukan proceeded on land and arrived at Māhbāri where they halted. Langhu Phukan left Bāhbāri and joined with the other officers. Then all of them proceeded downstream the Barnudi (Brahmaputra) in ships to attack the Musalmans. Our men charged the Musalmans with ships. The Musalmans being unable to resist our attack fled away leaving their large and small ships. Then the Barbaruā proceeded to Itākhuli. The Musalman Nowab fled away. Our men pursued the Musalmans up to the river, Manaha. Then our men came back taking a large amount of booty. Our men obtained a great number of big and small cannon, saddles, spears, swords, cups, bows and arrows, silver and gold, horses, elephants, oxen and buffaloes. The enemies' fort was so full of properties that everybody took as much as he wished. Then the officers came back to Tāimung and offered the spoils to the king. Having got the spoils, the king distributed them among the officers. When our army got victory over the Musalmans, the Musalman Nowab, Mansharakhā, sent one Shāmbing as a spy to examine the strength of our force. Our men could detect him. He was fettered by the order of the heavenly king and allowed to have a look at our force. After this, the spy was put to death.

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242. [illegible]

242. Now, at Haraighat, Lalit Barphukan and the Pāni Phukan, the son of Hariah Dekā, conspired against the king. Sometime after, Khāmrak Sāringiā Phukan of Tāimung family, Shengrāi, the grandson of Pukhuripariā Burā Gohāin, and Khāmchen Phukan, the grandson of Khenteu, after enquiry, could know of the conspiracy. The two rebellious Phukans were made captives and put under strict guard. The news was given to the king who was at Charāideu in offering sacrifices to the gods. Having heard the news, the king came back. The Barphukan and the Pāniphukan were conveyed to Tāimung. The king ordered the three Dāngariās to enquire into the matter. The Dāngariās took their seats in the council hall to try the case. The accused Phukans were produced before them. The accused said, "If we have conspired against the king, we should be put to death without mercy. If we have thought of doing some harm, our fathers in heaven will punish us for our crimes. The king, if he be pleased, may give up his anger". Then Lāngi Pukhuripariā Burāgohāin, Shengklang Kenduguriā Barpātra Gohāin, Laithāpanā Māduriāl Bargohāin, Maupiā Nāohaliā Phukan, the son of Lāpet Barbaruā, Lānghu Dekā Phukan of Piksāi family and Tāmsheng Dihingiā Phukan, the son of Lāhing, sent the news to the king. The king did not put the two accused Phukans to death, but he did drive them away to their homes. Some Rājkhowās, Phukans, Hazarikās and Tāmulis, altogether nine persons, were put to death at Rāilunghāt. Then in the month of Dinruk (Baisakh), one of Handikai family was made Barphukan. In the month of Dinching (Āghon), a tank was excavated at Tingkhāng. In the month

of Dinshi (Fālgun), the tank was dedicated to the gods. The king made offer of silver and gold to the people at large.

243. The son of one Bhebā of Lānphimā family was made Dihingiā Phukan. One Bhakatiā, the son of Lāpet Phukan was made Pāniphukan. Now Shengrāi Phukan of Pukhuriparīā family, Khāmrāk Sāringiā Phukan, Khāmchen Phukan, the grandson of Khenteu and the Dihingiā Pāniphukan, these four men formed a plot against the king. Some men, in charge of the Banphukan also joined in the conspiracy. The news of the plot came to light. The Pukhuriparīā Burāgohāin, the Dihingiā Barbaruā, Lāngu Piksāi Phukan and some two or three other persons intimated the king of the conspiracy. The king heard the news. He called in the three Dāngariās and having consulted with them proceeded down to Sonārinagar. There he remained for three days keeping strict guards around him. From Sonarinagar, he marched down to the fort Sāmadharā. Then the king ordered the Sāring Rāja, the Barpatra Gohain, the Marangikhowa Gohāin, the Barbarua and Lānchingsāi Phukan to remain in the north of the river Tilāo. The Bargohāin, Lānghu Phukan, and the Nāohaliā Phukan were stationed in the south of the Tilāo. Afterwards, they were engaged in repairing the fort Sāmaguri. The king put his tent in front of the fort Sāmadharā and was busy in getting some buildings ready on a sand-bank in the south side of the river Tilāo. There the king passed many days. The king, then, had a deep consideration as to decide what was to be done with the conspirators. He sent one Barā Kataki, one Kaliā Gonak Kataki, one Misā, a domestic of the

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244. [illegible]

Barpātra Gohāin, one Jakhariā, a domestic of the Bargohāin, and one Namāchi, a domestic of the Barbaruā to capture the brother of the Barbaruā and Pāniphukan and bring them naked to the king. Sometime after, the Barphukan captured Khāmrāk Phukan and Shongrāi Phukan and after having stripped them off of their properties, sent them up in a boat. The Phukan of the Lānkhenteu family fled away. The Barphukan coming up by land joined with the king. The king left Sāmadharā and halted near the Kallang river.

244. The Burāgohain offended the king. He was arrested and driven away to his home. His properties were confiscated. The deposed Kuaiganyā Burāgohāin was made Burāgohāin. The above-mentioned two accused Phukans were produced before the Barpātra Gohāin, heavily enchained. Indu Barbaruā plundered the Pāniphukan and drove him away to his home. Tāmsheng, the eldest son of the Barbaruā was made Pāniphukan. Khāmrāk Phukan and Shengrāi Phukan were beaten to death. Their dead bodies were let go adrift in a raft. Afterwards, their bodies were again taken up and impaled. Then the corpses were attired in variegated cloths and let go afloat in the river Tilāo. Then Chāo Shupātphā proceeded to and arrived at Tāimung in Lākni, Khutcheu, *i.e.*, in 1685 A.D., in the month of Dinshām (Māgh). In the month of Dinchit (Jaistha) the Dihingiā Barbarua was stripped off of his properties and driven away to his home. The son of

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the Parbatiā Kuạri was arrested in the city. The brother of the deposed Pāniphukan was arrested from his home and put to death. The deposed Marangi Barbaruā, the brother of the Barphukan of Lānphimā family was seized at his home and put to death. The grandson of Lāhan was made Barbaruā.

245. [illegible]

245. Sometime after, the Miris of Tāimung set fire to the houses of the Sadiyakhowā Gohain, in the dead of night. The wife, the sons and the infants of Sadiyākhowā Gohāin were made captives. A large number of men was put to death. The Sadiyākhowā Gohāin alone escaped death. He fled away and coming to the king informed him of the disaster. Having heard the news, the king despatched the Nāohaliā Phukan to fight with the Miris. Accordingly, the Phukan marched against the Miris and attacked them. He killed some three or four Miris and carried their heads away. A great number of Miris, old and young, females and children, was made captives. Our men obtained possession of a large number of swords, copper vessels, wild cows (methons) and other household articles of the Miris. The news was sent to the king. The king got two earth-walls erected, extending to the river Tilāo. Doors leading to the Miri villages, were attached. Then the Nāohaliā Phukan made over to the king a great many Miris, and their properties and wild cows which he got in the war. Afterwards, the king said to the Sadiyākhowa Gohain that he did not make joint efforts with the Barhatkhowā. The father of the Barhātkhowā was ill. The king found, Kāndu Sadiyākhowa Gohāin guilty. He deposed the Sadiyākhowā Gohāin and drove him away to his home. The grandson of Mirihandikai was made Sadiyākhowā Gohāin.

246. [illegible]

246. Then in the month of Dinkāo (Srāvan), the Nagas made inroads upon the Dayangiās. The king heard the news. He sent Tāmseng Chinghāi Phukan to fight with the Nagas. The Phukan could not find the Nagas. He set

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fire to their dwellings. The Nagas came out to talk with our men. They said to the Phukan, "We are your slaves. Our forefathers were protected by the heavenly king. We, your slaves, do not know what is right and what is wrong. We are Abars. We have given the king cause of offence. Now, we shall offer two girls to the king with two female slaves and other articles. We hope, the Phukan will save us." The Phukan said it good and wished them to fetch their offers. Some days after, the Nagas offered their tributes as they promised to the Phukan. The Phukan came back and made over the Nagas' presents to the king. Then the Nagas came to the king with their tributes. The king pardoned them and sent them back to their village. In the month of Dinkām, (Puh), the king engaged men to construct a Hātigarh.

247. [illegible]

247. Then a domestic named Shupbānglāo of the deposed Pukhuriparia Burāgohāin complained to the king that the Buragohain and some Lukhurākhun had stolen some stray animals from Dirai and it was known to all the sons and grandsons of the Burāgohāin. Thus being informed, the king arrested all the sons and grandsons of the Burāgohāin and fettered them all in the Hāticharā. They were asked if they had any knowledge of the matter. The elder brother of the Burāgohāin said, "We know of this. It is also known to the sons and grandsons of the Bijulibariā and Metekataliā Bargohains." Hearing this, the king arrested and confined them all in the Hātícharā. The king sent Katakis to ask the Burāgohāin if he was aware of the matter. The Burāgohāin said in reply that, in sooth, he was quite ignorant of the fact. The king said to the sons and grandsons of the Burāgohain, "If persons, like you, be allowed to go with impunity, the country will be greatly imperilled." Thus

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saying, the king ordered the executioners to put Lāngi Burāgohain to death at his home. Accordingly, the king's order was executed. The sons and the grandsons of the Burāgohāin were also killed. The sons and grandsons of Lāngu Bargohāin, the son of Tāmseng, one Kaliāgohāin, two or three of their brothers, and two of the family of Metekataliā Bargohāin were beheaded at Bāhbāri in the month of Dinruk (Baisākh). In the month of Dinpet (Áhār), two Lukhurākhun brothers, the real culprits, were found out. They said, "We have no domestic animals. We know nothing of the matter, we live on begging. In the day time, we stayed in the graveyard or in a deep jungle. We live on public charity. We would not have lived so long, had we not been favoured by other's alms. The people at large know that we are destitutes." The king paid no heed to their pleadings and ordered his men to put them to death at Erātali. Then in the month of Dinching (Ághon), the king proceeded down. He selected out a large number of persons of good families and named them Basā. In the month of Dinching, the king sent some articles to Charāideu temple. In the very month, a herd of elephants was caught at Jarāpung.

248. [illegible]

248. Then the Nāmsungiā Nagas cut some persons at the salt mine. Having heard the news, the king sent Katakis to Tāmseng Chingsāi Phukan to proceed to the Bārduar of the Nāmsāng Nagas. Lāling Phukan was also ordered to go to the Barduār of the Barhāt. Both the Phukans took joint action. They made captives of a great number of the Nagas including the Rajā too. The captives were made over to the king. The Nagas were fettered heavily in the Haticharā. Then all the Nagas were beheaded near Jamunā in the village Langkek. The brother of the Khunbāo (Naga Raja) named Lathā was made Raja.

249. [illegible]

249. In the month of Dinship (Bhādra) the king ordered his officers to catch elepants at Māimelā. Next year, in the month of Dinshi (Falgun), the king dug out a tank, named, Kardaipukhuri at the foot of the hill Charāideu, where the dead bodies of the kings were entombed. The tank was dedicated to Lāngkuri (Siva). When the dedication ceremony was over, the king offered silver and gold to all. Ten days after, some Hindu Bāpus (Gosāins) were arrested and put to death at Namruk with their sons and brothers. The king ordered to take Bāhbariā Jadumani and his sons, Kanthabhusan and Chandrabhusan; Salmariā Paramananda, Sahadev, Joydev, Rāmgovind, Kahākatani, Sudarshan, Jay of Maharā, Auniātiā Kāntā and his son Gopal, Namatia Binand, Moāmariā Sonāi, Raghunandan, and Gajalia Kehu and his elder brother, and his son named Babāi. all these Gosâins to Namruk and put them to death. Accordingly, the Gosāins were taken to Nāmruk and beheaded, only three or four of them remained unhurt. The dwellings of all these Hindu Gosains were reduced to ashes. Then the Auniatiā Bāpu (Gosâin,) Kesabdev, taking silver and gold with him entered into the Chutiā village in Tāimung. The idol of Govinda Thākur was thrown into the river, Tilāo. The idol of Phurā was taken away by the Khāmti Deka Raja and thrown into the river Tilāo. The eyes of Dakhimpatia Rām Bapu (Gosāin) were extracted and his nose cut off. All silver coins, gold and gold idols belonging to Dakhinpatiā Rām Bapu were taken by force. The gold idols were broken down and given to prepare ornaments. All other things were sent to Charāideu. The king's men proceeded to the south to plunder the village, Bebejiā. All the people being very much afraid gave up their silver and gold. The gold and other idols were taken by force, and made over to the king. The wood and stone idols were broken and thrown down into water. After this, the king's men proceeded to Tarātali and set fire to the dwellings of seven villages. The houses were reduced to ashes. Afterwards, wherever any male or female Hindu Gosain child

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could be found, he or she was made over to the Chāodang Baruā for putting him or her to death.

250. [illegible]

250. Then Rangācharan Bardalai complained to the king that the Bhakats (the attendants and disciples of the Gosains) had taken shelter in other's houses. Thus spoken, the king ordered him to send Katakis to strip off the Bhakats of their properties. The Bezdalai sent Katakis to all quarters to seek out the Bhakats and to extort from them their silver and gold. The Katakis accordingly took by force the properties of the Bhakats wherever they could be found. The king left the Ganaks, the Kāthas (Kayasthas), and the Kalitās unmolested. He made his men to kill many hogs, cows, and fowls and engaged a fisherman to cook the fleshes of the animals killed. He then summoned the Keots, the Koches, the Doms, and the Haris and made them eat the roasted fleshes. The king sent Chāodangs to all quarters to make the people of the above classes eat the roasted fleshes of hogs, cows, and fowls. The Brahmin Pundits, who were in Dergaon, were arrested and made to take opium. Now one Ngupu Dariā complained to the king thus :—"I have been living on public charity but Bezdalai has forcibly taken my gold ornaments and other properties I had. There was no Bhakats living with me. Taking the plea of plundering the Bhakats he has plundered the people of the whole country of their silver, gold and, other properties. The gods have been pleased to ruin the country." Thus spoken, the king became very angry upon Bezdalai and others who oppressed the people.

He further exclaimed, "I have never allowed them to pillage the people at large. I have not told him to take silver and gold from the Bhakats. I am quite ignorant of their plundering the whole country. I am not really offended with the people." The Katakis of Bezdalai captured Thirāi and Kera of Gobharumeliā clan and made them over to be sacrificed to the gods at Tāimung. One Pitāmbar at Tāikhanpuk family with his wife and children were put to death. One Shekhāi Ganak of Gajpur was bound hands and feet with iron chains and made to take roasted flesh of hogs; and then he was dragged by some Haris having tied a rope round his neck and thrown down into the water of the Barnadi where he died. Then the Katakis made a great many Bhakats prisoners, of whom half were massacred and eyes of many were extracted; and the hairs and noses of the others were lopped off. Lebā Gābharumeliā Barua, one Tukmānshauke Saikiā, and one Shaukela were fettered and made over as victims to the gods. Now Bezdalai gave up plundering silver and gold. The men who were made prisoners were set at liberty. The king then gave up his malice. He made the Bazdalai return the silver and gold to the proper persons from whom they were taken. Then in Lākni Khutmit, (*i.e.*, in 1695 A.D.) in the month of Dinshi (Falgun) and on the day, Rāicheu, the great king Shupatphā died. He ruled the country full fourteen years, six months, and five days.

CHĀO-SHUKHRUNGPHĀ *ALIAS* RUDRA SIMHA.

251. [illegible]

251. In the same year, Chāo-Shupātphā's son, Chāo-Shukhrungphā, became king. He died in Lākni, Kapshi (*i.e.*, in 1714 A.D.). He ruled the country full eighteen years.

SHUTANPHĀ *ALIAS* SIVA SIMHA.

252. [illegible]

252. Rudra Simha's son, Shutanphā, succeeded the throne. On the sixth day of the month of Dinching (Aghon) and on the day Khutngi, the king's mother, the daughter of Kechukaliā Bargohāin, died. The Bāhbariā Burāgohain, the Khowāng Phukan of Kechukalia family, and the Kuar Hazarika conveyed the dead body to Charāideu. On the second day of the month of Dinkām (Puh) on the day Dāpmāo, the dead body of the king's mother was put into grave and a mound of bricks was raised over it. The king called in the Gosains with their idols to perform funeral ceremony and for three days and nights different sorts of ceremonies were performed.

253. [illegible]

253. Then the king invited in the Phukans and the Baruas and offered them presents of gold earrings, cloths, and other articles. To the Deodhāi Pundits, he made offer of embroidered cloths, gold earrings, and many other valuable things. He gave a feast to the attendants and labourers and presented them with cloths, silver, and cowries in innumerable numbers. On the 27th of the month of Dinkām (Puh) on the day, Khutshi, Chāo Shutanphā proceeded from Rangpur to a town called Tirupaliā, in the north. One day, the king caught fish in the Sessā river. On the very day, some Gohains, the Rāidangiā Phukan, the Henchowā Baruā, and the Ghorachowā Baruā, the grandson of a Ligiri of the Burāgohāin, offered the king goose eggs, rice, dāl, sugarcane, eatables, and many gold ornaments, such as earrings and bracelets at the place. On the 12th of the month of Dinshām (Puh), on the day, Kāpshingā, the king crossed the river Tilāo. He proceeded to and arrived

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in Manipur where he stopped for some time. On the day Rungplāo, the Parbatiā Kuari of the king amused herself with a sight of buffaloe's fight. In the night of the very day, the Kuari became ill. In the night of the day, Kāmāo, when every body went to sleep, the Parbatiā Kuari died. In the morning, the dead body of the queen was conveyed up in a boat to Charāideu. The Bura Gohāin, the Bhitarual Phukan, the Khowāng Phukan of Burgohāin family, the Parbatiā Bharāli Baruā, the grandson of Tāmulidalai, the Dolākākhariā Barua of Kechukaliā family, the Chāodāng Baruā of Pānigaon, the Bāhbaria Baruā, the Kuar Hazarikā, the Kukurāchowās, the Chāodāngs, the Dolāhariās, the Dhanudhariās, and the drummers formed the funeral procession. The dead body of the queen was put into a grave and a brick mound was raised over it.

254. [illegible]

254. In Lākni Kāsheu (*i.e.* in 1739 A.D.), in the month of Dinching (Aghon), on the day, Kāpshān, Chāo Shutānphā brought Shengdeu from Charāideu. On the death of the Burāgohāin, the grandson of Dhupurā Burāgohāin of Pukhuriariā family was made Burāgohāin. Then one Musalman, named, Rāmshā, came to our country. Three Firingis, Gudimbill, Distirbill, and Mistirbill, came with Rāmshā. In the month of Dinkām (Puh), the king came out to the principal gate of Rangpur to meet the Firingis. The three Firingis paid their respects to the king falling prostrate at his feet and offered him five packets of needles, two Sarāis (stands) for keeping in betel-nuts, and two blankets. Three days after, on the day, Plekmui, the king came to Gajpur from Rangpur. After five days, on the day Khutshi, the daughter of Salāl Bargohāin was made Barkuari. In the middle of the month of Dinhā (Chaitra), the king came back to Rangpur.

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255. [illegible]

255. In Lākni Dāpmut (*i.e.*, in 1742 A.D.) in the month of Dinpet (Ahār), the elder brother of the Barkuari and the son of Salal Bargohāin was made Salāl Burgohāin. On the day, Rungsheu of the month of Dinkām (Puh), in Lākni Rāishān (*i.e.*, in 1743 A.D.), the king came to Gajpur. On the day, Plekcheu, the king proceeded to Tengābāri from Gajpur and stopped there. Then the king went to Dergāon. On the day, Kāmāo, he left Dergāon for Jatiārāng. He arrived at the place and halted there. At Jatiarāng, the king amused himself by making people to catch fish and tortoise in innumerable number. On the day, Dāpmāo, in the month of Dinshi, the king came to Alun from Jatiārāng. In the latter part of the month of Dinhā (Chaitra), on the day, Kāpshingā, the king came back to Jatiārāng. The king passed three days there. On the day, Rāishān, he came back to and halted at Dergāon. From Dergāon, he came back to Tengābāri. On the day Rungkeu, he returned to Sonārinagar. On the day, Kapngi, he came back to Rangpur and stopped there. In the month of Dinruk (Baisakh), the king proceeded to Charāideu and worshipped Shengdeu.

256. [illegible]

256. In the month of Dinchit (Jaistha), the Barphukan, the grandson of Rangāchila, came up to Garhgaon from Haraighat with his daughter to offer her in marriage to the king's son. On the day, Kāpshān of the month of Dinpet (Ahār), the Barkuari, the sister of Salal Bargohāin, was requested by the parents of the bride to fetch water from a river or a tank to sprinkle on the body of the bride by rubbing turmeric and oil, etc. At the request of the parents of the bride, the Barkuari of the king, mounted on an elephant and came out to fetch

water. As the queen proceeded to fetch water, numbers of drums were beaten, gongs struck, and horns blown. Thus the ceremony went on with great amusement for eleven days. On the day, Kapshingā, an Hindu auspicious day, the wedding ceremony was performed. Then the Barphukan offered a male elephant, a female elephant, ten horses, one of which was saddled with a gold saddle, five hundred buffaloes, one thousand cows, one hundred slaves, three hundred boxes for putting in cloths, two silver and two gold vessels, two silver and two gold Māihangs (round flat plates with stands) for taking food from, two silver and two gold Lotas (water pots with long necks), two silver and two gold plates, two gold and two silver Chariās (vessels), two silver and two gold Bāns (cups with stands), four small Bāns, two silver and two gold Jarās (water vessels), two silver and two gold stands, two silver and two gold Pāchis (baskets), two gold jars, struck with diamonds, gold Kerus (earrings), gold bangles with diamonds in the middle, two gold Māihangs; gold rings, varieties of necklaces such as Olomāmani, Gejerāmani, Thupiāmani, etc. and many other valuable articles as dowry. Then all the officers, high and low, also offered brass vessels, jars, stands, cloths, cows, buffaloes, female slaves, gold earrings, gold bangles, and gold māihāngs.

257. In Lākni, Mungrāo (*i.e.*, in 1744 A.D.) in the month of Dinkām (Puh) the king proceeded to Sonārinagar from Rangpur. On the 6th of the month of Dinshām (Māgh) on a Hindu auspicious day, the king made to fetch water from the river, Tilāo, and sprinkle on the body of the Tipām Raja. Seven days and nights were passed with great amusements by beating drums, blowing flutes and horns, and striking gongs. The Karnavedha ceremony of the Tipām Raja was celebrated on Hindu Brihaspatibar and Ahom Rāishān day. In the middle of the month of Dinhā (Chaitra,) the king came back to Rangpur. On the

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day Rungmut of the month of Dinchit (Jaistha) Rajā Ramsing sent a man named Rāmjiban to our king. Our king met Ramjiban outside the principal gate of Rangpur and asked him the reason of his coming.' Ramjiban said, " Our Raja has sent me here to offer ten thousand rupees to the learned Brāhmins and Ganaks." Accordingly, the sum of rupees ten thousand was distributed among the Brahmins and the Ganaks. On the day, Kārāo, the king went to Garhgaon and stopped there. Then on a Hindu auspicious day of the month of Dinpet (Áhār), the Tipām Raja was rubbed with turmeric and sprinkled over with the water of the Dikhau river. For nine days, the Barkuari fetched water with her own hand from the Dikhau river mounting on an elephant and the days were spent with great amusement. The daughter of the Marangikhowā Rajkhowā of Bargohāin family, the daughter of the Nāohaliā Phukan of Khringphrāi Burāgohāin family, and the daughter of the Rāidangiā Baruā of Ruphandikai's family were offered in marriage to Tipām Raja. All the officers were entertained with a feast. In Lākni Katkeu (*i.e.*, in 1744 A.D.), in the month of Dinching (Ághon) Chāo-Shutanphā died. He ruled the country for full thirty one years.

CHĀO-SHUNENPHA *ALIAS* PROMATHA SIMBA.

258. [illegible]

258. In the same year, Chāo Shunenphā, the younger brother of the deceased king, was made king. On the day Rāishingā of the month of Dinchit (Jaistha), one Lāngkhātungkhā Naga Ligira, the Dhekial Baruā and his son, the Tipamiā Phukan and his three brothers, one Dhekiāl Dekā, one Ligirā of Ruphandikai, and one Kataki Deka conspired against the king. They were all captured and six of them were driven away to Tejinamrup. The ears and noses of these six persons were cut off and sixty blows were inflicted on the back of each. One Sonāri Dekā, one Kataki, and one Gharpaliā lost their ears and each received thirty blows on his back. Then they were driven away from their homes. One Jāthipatiā Deka

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of Lāngkhātungkhā family was given thirty blows on the back and driven from home. Then the Naga Līgirā, the Dhekiāl Phukan and his son, and the Tipamiā Phukan were sent back to their home and their properties were confiscated.

259. [illegible]

259. On the day, Plekshān, the king prepared a Holong. On the day, Mungkeu of the month of Dinkāo (Srāvan), at the moment, Shukna, the king ascended the Holong. The king mounted on an elephant with a gold Howdāh on and entered into the temple of Chomdeu. He conveyed Chamdeu on his neck. He, then, dismounted from his elephant and ascended the Holong with Chomdeu. Now, the king sprinkled holy water of the Brahmaputra river on his body and in the Holong and after attiring himself in gorgeous royal dress sat on the throne. The Chiring Phukan of Chapāguria family and all others named him "Chāo-Shunenphā". Cannon was fired to show respect to the king.

260. [illegible]

260. On the occasion of the king's coronation ceremony drums were beaten and cannon fired for seven days and nights. People enjoyed great amusements throughout the time. All the high and low officers were feasted to their bellies' fill. After seven days, the king conveyed Chomdeu on an elephant to the temple and placed the idol there. He presented the officers with gold earrings, gold bangles, and gold embroidered cloths. He offered gold earrings, embroidered cloths, gardles, and long cloaks to the Deodhāi Pandits; and silver, gold, cowries, and cloths to the children and the people at large.

261. [illegible]

261. Then in Lākni, Khutchen (*i.e.* in 1745 A.D.) on the day Tāongi of the month of Dinching (Āghon), the whole country was surveyed. On a Hindu auspicious day, a census of the people of the country was taken. Then on the

28th of the month of Dinkām (Puh), on the day Dāpplāo, the king left for Charāideu. On the day Mungmāo of the month of Dinshām (Māgh), the king worshipped all the gods. On the day Plekshi, the king bathed in incantated water. Then he washed his body with clear Brahmaputra water and attired himself in gorgeous royal dress. The king excavated a pit to plant an Áubar but the Bārbaruā and the Dihingiā Phukan, who had the charge of the banian tree, could not bring it in time. The king was offended with them. In the morning of the day, Kātsheu, the Buragohāin Dangariā arrived at Daikāo-rang with the banian tree. The Aubar was planted at the moment, Plangphāo. The king offered silver and gold to the Deodhāi Pandits. Next morning, the king proceeded on an elephant to attach gold strings to the Áubar and offered silver, and cowries to the children standing on both sides of of the way. The king, then, came to Charāideu and offered sacrifices to Leng-dan (Indra) in the Deoghar there. After this, he returned to Tāimung. On the day Kāmāo, on the 7th of the month of Dinshi (Fālgun), the king started for planting Bātbar. The three Dāngårias accompanied the king. At the moment, Pakinbān (the time of taking dinner but not noon), a pit was excavated and the Bātbar was planted. The king came back to Tāimung. On the 19th of the month of Dinshi (Fal-gun), on the day, Dāpmāo, the king ordered the Deodhāi Pandits to plant Áubars and Bātbars at the Deoghars at Malāi and Hukum respectively. In the month of Dinpet (Ahār). the king ordered the Deodhai Pandits to worship the gods. Then he directed them to examine the legs of fowls to see the welfare of the king. The Deodhāi Pandits, accord-ingly, examined the legs of fowls and found the calculation in favour of the king. In the middle of the month of Dinkāo (Srāvan) and on the day, Rāimit, the king came back to Rangpur from Taimung and ascended the Holong at the moment Pa-āpshup (the sixtieth moment of the day). He offered presents to all the high officials, the Hazarikās and the Saikiās.

262. [illegible]

262. Then twelve Chutiās of Tāimung came to our king and complained to him that the Sadiyakhowa Gohāin was oppressing them very much by forcibly plundering and taking their things, so they were sent by the people at large to inform him of the matter. Thus informed, the king ordered to arrest the Sadiyākhowā Gohāin of Kechukaliā family. In the month of Dinship (Bhādra) the king sent the Chiring Barua, Lāidhan Dekā, and Mani Dekā to seize the body of the Sadiyakhowā Gohāin. Accordingly, they proceeded to Sadiyā and captured Sadiyākhowā Gohāin. They deposed the Sadiyākhowā Gohāin and drove him away to his home. On the day, Kāpcheu of the month of Dinshipit (Āhin), the Nāobaisā Phukan of the family of Naga Barpātra was made Sadiyākhowā Gohāin. On the day Kātcheu, one Lemā, the son of a female slave, begotten by the king, was made Sāring Raja. The king accepted the Barkuari of the deceased king as his Kuari. Then the Deodhāi, the Mohan, and the Bāilung Pandits examined the legs of fowls and said to the king that he should build anew his granaries, his buildings, his throne, and all the buildings of the Deoghars. The king accepted their suggestion and ordered the Barbaruā to rebuild the buildings of the temples at Charādeo, Hukum Deohal Malāi Deohāl, Bāntung Deohāl and Kanāi Deohāl. Then the Deoghar of Sengdeu was built anew and sacrifices were offered to the gods. But, as the Deodhāi Pandits said, the sacrifices were not accepted.

263. [illegible]

263. In Lākni Khutcheu (*i.e.*, in 1745 A.D., in the month of Dinshipit (Āhin), the Deoghar of Chomdeu was smashed by lightning. In Lākni, Rungplāo (*i.e.*, in 1745 A.D.), in the month of Dinching (Āghon), the deposed Bar-

pātra Gohain of Taibānnam family was driven to his home at Amguri. On the day, Kāpmit of the same month, the king proceeded upstream the Dikhau river. The water of the river Tilao (Lohit) overflooded with a great uproar. The Barbarua fell seriously ill and his son was made Barbaruā. The old Barbaruā died after five days. The dead body of the Barbaruā was burnt near the river Tilāo. In the latter part of the month of Dinshi (Falgun), the king came back to Sonarinagar from Tengabāri and halted there. On the day, Tāoshi, of the month of Dinruk (Baisakh), the king came back to Rangpur. The Chiring Phukan of Chapāgurīā Bāilung family and the Barbāilung of Khuntāi family said the moon to be of Baisākh but the Bāilung Phukan, the Bāilung Baruā and his son, and Phetāi Dekā said it to be of Chaitra. The Chiring Phukan and the Barbāilung advised the king to raise the king-posts of the royal palace. On the day, Plekmit of the same month, the construction of the king's palace was completed. In the very month, a swarm of bees entered into the house and took shelter in one of the posts. On the 21st of the month of Dinhā (Chaitra) on the day, Dāpsheu, the king put the king-posts of the principal house. Three days after, the house was struck by lightning. In the month of Dinchit (Jaistha), the houses were finished thatching. The king's mother was putting up at the royal building where a man died accidentally. Having heard the news, the king was offended with the Bāilungs. They said that according to their calculation they found the moon to be of Baisakh. The Bāilung Phukan, the Bar-Bāilung Baruā and his son, and Phetāi Dekā said that they found the moon to be of Chaitra and not of Baisākh. The Chiring Phukan of Chapāguriā family had said the king the time to be auspicious to build houses. Now they said that they found it good when they made the calculation and that they were ignorant why bees had entered into the house and thunder had come down. They added that if there was anything wrong it happened only through their mistakes in calculating time.

264. [illegible]

264. In Lākni Kāmāo, (*i.e.*, in 1748 A.D.) in the month of Dinshipshang (Kārtik) and on the day, Kāpcheu, the king ascended the Pātghar. He offered silver and gold ear-rings and bangles to the officials, and silver and cowries to the females. Seven days and nights were passed with great amusements. On the day, Plekshingā and on a Hindu auspicious day, the king came to and stopped at Sonarinagar. At the beginning of the month of Dinshi (Falgun), on the day, Kāmāo, he left Sonarinagar for Tengābāri. From Tengābāri, the king came back to Sonarinagar. In the middle of the month of Dinhā (Chaitra), the king came back to Rangpur. In the month of Dinruk (Baisakh), the king went to and arrived at Tāimung. In the month of Dinkāo (Sravan), one Lāluk of the Edābariā Handikai family was made Dekā Phukan. Then in the month of Dinship (Bhādra) the deposed Lāngi Barpātra Gohāin, the Dihingiā Bargohāin, the Salāl Bargohāin, and the Sadiyākhowa Gohāin of Dihingiā family, being afraid of the king, left their homes taking their properties with them. In the month of Dinshipit (Áshwin) elephants were caught. In the latter part of the month of Dinching (Ághon), on the day, Tāongi, the sky roared wildly having no clouds, rain, or wind. There was a shower of hailstone in the villages, Tāirubān, Rangmung, and Tingkhāng. In the month of Dinshipshang (Kartik) the king came back to Rangpur from Tāimung. On the day, Kāpshān, a wild bird coming from a forest entered into the council hall of the king. In the latter part of the month of Dinching (Ághon), a dog gave birth to a hog near the Nāohali. In the month of Dinshām (Magh), on the day Plekcheu, the king came to Sonārinagar from Rangpur. In the month of Dinshi (Falgun) on the day, Pleksingā, the king went to Tengābari. In the month of Dinha (Chaitra), the Bakatial Barbaruā fell ill in the capital. He was watched carefully and sent to his home where he died after five days. Then in the month of Dinkām (Poush) on Hindu Budhbār and on Ahom day, Kātrāo, the king came back to Rangpur. On the day, Mungsheu, the king came to

Sonārinagar and halted there. At Sonārinagar, the king's youngest son fell ill and the king left him there. On the day, Khutshingā, the king proceeded to Tengābāri and stopped there. On the day, Rāishi, he came to Dergaon from Tengabāri. At the beginning of the month of Dinshām (Māgh), the king proceeded to Jatiārāng. From Jatiārāng, he went to Barnagar. On the day, Rungplāo, he left for Biswanath. He came to Kaliabar from Biswanath and stopped there. There the king amused himself by catching fish, tortoise, and birds in great number. In the month of Dinha, the king came back to Rangpur direct from Kaliābar. In Lākni, Raishingā, (*i.e.*, in 1752 A.D.) in the month of Dinshipshang (Kartik), Chāo-Shunenphā died. He ruled the country for full seven years.

CHĀO-SHUREMPHĀ *ALIAS* RAJESWAR SIMHA.

265. In the same year, Shuremphā, the brother of the deceased king, succeeded the throne. In the month of Dinruk on the day, Kāpmit, the king ascended the Holong. In the month of Dinpet (Ahār), the king planted an Aubar at Daikāorang near Suffry. Then in Lākni Rungkeu, (*i.e.*, in 1756 A.D.), in the month of Dinkām (Puh), Chāo Shuremphā proceeded to Harāighat from Rangpur and stopped there. He paid respects to the idol there. Then the king amused himself by catching fish, tortoise, and birds in unaccountable numbers. In the latter part of the month of Dinpet (Ahār), the king came back to Rangpur from Harāighat. In Lākni Kāplāo (*i.e.*, in 1758 A.D.) in the month of Dinkām (Puh), on the day Kaplāo and on Hindu Hanibar and at the moment Bāibān, a solar eclipse took place. Next year, in the month of Dinruk (Baisākh), an earthquake took place. On the day, Khutngi the Devighar was burnt by lightning. Then a comet with a long tail appeared in the sky. On the day, Kārāo, at the moment

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Kinngāi, a screech-owl perched on the top of the royal palace at Rangpur.

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266. In Lākni Mungsheu (*i.e.*, in 1762 A.D.) in the month of Dinship (Bhadra), the king's son, the Tipām Raja, died at Tāimung. The dead body was conveyed to and put into a grave near Phulbāri. The king called in the Deodhai Pandits and asked them to examine the legs of fowls to see if Tāimung was a good place for his residence. The Deodhāi Phukan and the Bāilung Phukan, after examining the legs of fowls, said to the king that Tāimung was a good place for his residence but Rangpur, a bad one. They, further added that the king would be master of gold if he would live in Tāimung. The Brahmin and the Ganak Pandits said that Rangpur was a good place for the king's residence. The king disregarding the words of the Deodhāi and Bāilung Pandits and putting faith on the words of the Brahmin and Ganak Pandits removed to Rangpur in the month of Dinshipit (Ahin). In Lākni Plekshingā, (*i.e.*, in 1763 A.D.) in the month of Dinshipshang (Kartik), the younger son of Chāo Shuremphā and his mother, a female slave, the Nāohaliā Phukan of Miri Bargohain family, Mani Dhekiāl Baruā of Lāngkhātungkhā family, the Khangiā Baruā, a Brahmin Bezbarua, and one Taptapi, the son of Handikai Dekā Phukan formed a plot and engaged the Chāodāng Barā, the son of Chāodang Baruā, one Shungbar Chamuā-barā, one Katāki, one Ganak, one Dhekiāl Bara and his men, one Lāshengia Dhanu-dhariā Kāri, one Khangiā Naga, and one Mātikhowā, a domestic of the deposed Barneog of Jalambatā family, to seize the body of the Bakatiāl Barbaruā, on his way to Rangpur. On the day, Khutshingā, at about afternoon, they could see the Barbaruā at the principal gate of the royal residence. They, in a body, fell upon the Barbaruā and gave him some blows with their daggers but Kirtichandra Bakatiāl Barbarua escaped death. The Barbaruā dragged in the Chāo-dang Baruā and rested under the shed called Pālighar. The rebels fled

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away. Two of the rebels who were captured were heavily enchained. The Barbaruā sent the news to the king, asking him if he was aware of it. Then the king expressed his ignorance and said that he was not at all aware of the plot. He ordered the Cholādharā Phukan, the Rāidangiā Phukan, and Pahari Dekā to enquire into the matter. Accordingly, they made an enquiry and found the Nāohaliā Phukan, the Dhekiāl Baruā, the Brahmin Bezbaruā, and Taptapi Dekā guilty of the charge. The Nāohaliā Phukan's, nose, ears, and hair were cut off and he himself was driven to Bokākhāt. The Brahmin Bezbaruā's nose, ears, and hair were lopped off and eyes extracted and he was driven away beyond the Tilāo. The Dhekiāl Baruā and Taptapi Dekā were heavily chained and put in a raft in which they were drifted away in the current of the Dikhau river. Their houses were plundered and their properties confiscated. The other six persons who attempted to hurt the Barbaruā, were beaten to death with clubs.

267. In the month of Dinkāo (Sravan), on the day Khutcheu, the king despatched the Nyāisodhā Phukan of Jalambalā family on land by Chapānalā against the Mikirs who were not paying tributes. The Dayangiā Rajkhowā of Handikai family was also sent by the Kapili in boats. The Rajkhowā marched against the Mikirs and began to climb up the hill, Nākenārāmshi. The Nyāisodhā Phukan too arrived at Nākenārāmshi hill and ascended it. The two bodies of men assembled on the hill, Nākenārāmshi, and set fire to the dwellings and the granaries of the Mikirs. They obtained a large number of daggers, cups, hoes, spears, goats, and many other things as spoils. They then came back and halted at Raha. Then the Mikirs came down in a body to Raha with great many things as tributes and asked for peace. The Nyāisodhā Phukan and the Dayangiā Rājkhowā consulting among themselves sent the news to the king. Having heard the news, the king ordered the Nyāisodhā Phukan and the Dayangiā Rājkhowā to offer presents to the Mikirs

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and establish them in their old villages. Thus being ordered they offered presents to the Mikirs and established them in their old places.

268 [illegible]

268. Then the king directed the Phukans and the Rājkhowās to send some Katakis to bring in the Kachari Raja. Thus ordered, the Phukans and the Rajkhowas assembled together and had a consultation on the subject. After due consideration, they sent one Damodar, one Dhandeswar, one Manmath Naga Barā, one Naharnamati Kachāri, and one Gajimaji—these five men as Katakis to the Kachari Raja. The Kachari Raja expressed his unwillingness to come to talk with our Katakis; and further he confined the Katakis. When the news reached the king, he called in the three Dangariās, namely, the Burāgohain, the Bargohāin, and the Barpatra Gohain, Kirtichandra Barbaruā of Jalambatā family, and all other Phukans and Baruās and held a council to decide what action was to be taken against the Kachari Raja. All the officers were of unanimous opinion that an expedition under Kirtichandra Barbaruā, should be sent. Accordingly, the king sent Kirtichandra Barbaruā, the Cholādharā Phukan, the grandson of Tāmulidalai, the Phukans, the Baruāc, the Rājkhowas, the Hazarikas, the Saikiās, and many others with an army against the Kacharis. In the same year, in the month of Dinshipit (Áhin) and on the day, Kāmut, the Barbaruā arrived at Rahā with all others and stopped there. The Barbaruā, after consulting all others, decided to send Katakis to the Kachāri Raja first. Having heard the news of the Barbaruā's arrival, the Kachari Raja became greatly terrified. The Kachari Raja ordered one Hadekāri to welcome the Katakis and offer them provisions. Then three Kachari princes came to the Barbaruā with presents and paid him homage by falling prostrate at his feet. In the meantime, the Raja of Māntarā plundered and devastated the province called Mekheli. The Raja of Mekheli, named Jaysing, left his territory and dwelt in the country of the Kacharis. This Raja heard the news of the Bar-

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269. [illegible]

baruā's arrival and wished to go with the Barbaruā to Chāo-Shuremphā to ask his help. In the latter part of the month of Dinching (Āghon), the Barbaruā, Cholādharā Phukan, the Rajkhowās, the Hazarikās, the Saikiās, and others brought the Kachari Raja and Jaysing with them and produced the Rajas before the heavenly king at Rangpur. The Kachari Raja offered four tusks, eight elephants, two cloths, and many other things, as tributes, to our king. The deposed Raja Jaysing, offered Chāo-phā Shurem, a long plate of gold and two gold Māihāngs, and fell prostrate at the feet of the heavenly king by keeping Shuremphā's feet on his head. The king, Shuremphā, pitied him much and welcomed him. Then the heavenly king fondled the Kachari Raja and ordered him to go back to his old territory. The king gave him silver, gold, and some jars as presents, and Hanikari, the Raja of the Kachari country, came back to and remained in his old territory. The Raja of Mekheli was ordered to remain with the heavenly king. Then Raja Jaysing paid great esteem to Chāo-Shuremphā and said, "if I be placed again in my old territory after driving away the Māntarās, your fame will last for ever and I, your slave, will be a vassal of yours and pay annual tributes". Thus spoken, the heavenly king agreed to help him. He called in the Burāgohāin, the Bargohāin, the Barpātra Gohāin, and all other Phukans and Baruās and asked their advice. All of them, after a long discussion thought it good to help Jaysing. They expressed their mind to the king. The king too agreed to their proposal. Then Chāo-Shuremphā wished to despatch an army to put Jaysing as Raja of Manipur.

269. In Lākni Rungrāo, (*i.e.*, in 1765 A.D.) in the latter part of the month of Dinching (Āghon), the king made the Neogphukan, the grandson of Lahan, the Commander-in-chief of war and after

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giving him presents ordered him to proceed to Manipur. The Neogphukan pretended illness. Having heard the news, the king became very angry and drove the Neogphukan to his home after dismissing him from the post. Then the king gave the command of the army to Dekā Phukan of Tāimungia family and the Marangikhowā Gohāin, the grandson of Japarjal. They too pretended illness. When the news reached the king, he became infuriated with rage and drove them away to their home after dismissing them from their services. The king, then, made the Majindar Phukan, the grandson of Rangāchilā Barphukan, the Neog Phukan, and after giving him the command of the army, ordered him to proceed to Manipur through jungles over the Charāideu hills. In the month of Dinhā (Chaitra) on Hindu Shukrabār (Friday) and on the Ahom day, Kamào, the Neog Phukan, the Rājkhowās, the Hazarikās, the Saikiās, and others with Jaysing in their company, proceeded towards Manipur through jungles. They entered into a deep dense forest in the middle of the Charāideu hill where they confounded the way. They could not find out any way to Manipur. A great number of men died on the hill. In the month of Dinruk (Baisakh), the Neog Phukan, the Rājkhowās, the Hazarikās, and the Saikiās came back to Rangpur.

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270. Then in Lākni Tāomit, (*i.e.*, in 1767 A.D.) the king gave the Khangiā Phukan, the son of the Bakatiāl Barbaruā, the command of the army and ordered him to proceed to Manipur with Raja Jaysing. In the month of Dinshām (Māgh), on Hindu Budhbar (Wednesday) and on Ahom day, Tāo-cheu, when the new Lākni commenced, the Khangiā Phukan proceeded to Manipur with the Rajkhowās, the Hazarikās, and the Saikiās and arrived at Raha where he put his camp. In the latter part of the month of Dinshām (Magh) on the day, Kāpmit, the Naga Bara named Manmath Barbarua was given the command of ten thousand men and told to take Raja Jaysing with him to the river, Merap. The Hazarikās, the Saikiās, the

Nagā Bara, and Raja Joysing marched with their army and arrived in the country of the Kacharis. They then advanced on and came to the river, Merap. Our men halted at the side of the river Merap and engaged themselves in the construction of forts. Here Raja Joysing collected the inhabitants of the place and gathered provisions. He then crossed the river, Merap, and arrived in the Naga village. Our men were supplied with provisions. Sometimes after, our men left the fort near the river Merap, came back and reached the Kachari country. Therefrom, they came back to Raha and intimated the news to the Khangiā Phukan. Then the Phukan and others having had a consultation sent a Kataki to inform the king of the news. The king was, then, putting up at Tengabari. The inhabitants of the Naga villages welcomed Joysing and flocked around him. Raja Joysing proceeded with the Nagas towards Manipur and arrived there. Almost all the people of the country welcomed Joysing as their king. A number of persons stood against Joysing. Afterwards Joysing arrested those persons and put them to death. One Bairāng had made himself king. Raja Bairāng was put to death with his sons and grandsons. Then Chāo Shuremphā sent a Katāki to the Khangiā Phukan to tell him to despatch some Katakis to Raja Joysing to see what Joysing was doing. The Khangiā Phukan after consulting with the Hazarikās, the Saikiās, and others, sent Manmath Naga Bara with two hundred men to see Raja Joysing. They took a march and arrived in the country of the Kacharis. They passed through the Naga villages and arrived in Manipur. Having been informed of the arrival of the Katakis Raja Joysing sent some respectable persons to welcome the Katakis. The Katakis were produced before Raja Joysing. The Naga Bara intimated Joysing with the words of the heavenly king. Then Raja Joysing said, "I have regained my dominion through your king's favour. I cannot forget him as long as I live. I shall remain faithful to him and send annual tributes without

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failure. I have collected men to take my tributes to the heavenly king as a sign of gratitude. I wish to offer my daughter to your king and intend to send her with you." The Katakis remained there. Having heard the news, the Khangiā Phukan came back with all others in the month of Dinpet (Áhār) and stopped at Sonārinagar. At the beginning of the month of Dinruk (Baisakh), he came back to Rangpur. Then the Khangiā Phukan was made Dhekiāl Phukan.

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271. In Lākni Kakeu, (*i.e.*, in 1768 A.D.) in the month of Dinshām (Māgh), Chāo-Shuremphā proceeded to Sonarinagar from Rangpur. In the latter part of the month of Dinshām (Māgh), Raja Joysing sent two respectable Katakis, namely, Hirāmani and Nānang with his daughter, Kuranganayani (fawn-eyed), to the heavenly king with great pomp. Raja Joysing offered one elephant, one horse, two hundred male and female slaves, and many other things as dowry. Our Manmath Bara was to accompany the princess. They arrived at Tengabāri. The king heard the news. He ordered the three Dāngariās and the Barbaruā to go in advance and escort the princess to Sonārinagar. They were further ordered to build some houses near the river, Tilāo, for the residence of the princess. Accordingly, the three Dāngariās and the Barbaruā did as was desired by the king. Then in the month of Dinshi (Fālgun), the females were ordered to fetch water from the river Tilāo to wash the body of the princess but the king did not observe the ceremony himself. The princess' body was rubbed with turmeric and washed for seven days. On the day, Mungkeu, the princess was made to ascend the Holong and created Barkuari (chief queen). Then in the middle of the month of Dinshi (Falgun) on the day Khutmit, one Hiromani offered the princess in marriage to the king. He was then sent back. The Cholādhara Phukan, the son of the Barbaruā, dedicated five elephants, ten horses, and his daughter, Shengkhru to the Kuari. In the middle of the month of Dinshi (Fālgun), on the

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day, Tāocheu, the king set out for Tengābāri from Sonārinagar. His Majesty arrived at the place and stopped there.

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272. The Raja of Jayta came to the boundary of our kingdom. The Barbaruā heard the news. He said to the king, "We should send some Katakis to the Raja of Jayta to ask him the cause of his coming to our country. We must send some Phukans and Baruās to bring in the Raja of Jayta." The king agreed to the proposal of the Barbaruā. The king called in the three Dāngariās and other Phukans and Baruās and consulted with them on the subject. They said, "There is no need of sending Katakis. For if the Jayta Raja comes with the Katakis, every thing will go on well, but if he does not, it will be very bad and our own action will lose our prestige." Then Kirtichandra Bakatial Barbaruā said to the king, "I take this charge on my head. If your Majesty order me I shall bring in the Jayta Raja." The king agreed to the proposal of the Barbaruā. In the month of Dinhā (Chaitra), the Barbaruā and his son, the Dhekiāl Phukan, were sent as Katakis. On a Hindu auspicious day and on Ahom day, Rāicheu, the Barbaruā and his son came to Raha and stopped there. The Barbaruā put cannon at the boundary. Hearing the news, the Jayta Raja became very much afraid and returned to his country. In the middle of the month of Dinkāo (Sravan), the king proceeded to Dergāon and dug a tank there. Then in the month of Dinruk (Baisakh), the king's dwellings at Dergāon and Biswanath were struck by lightning. The king performed the Sāiphā ceremony. At Tāimung, the bamboos on the side of the Dikhau river gave out flowers. A piece of plank of the house of Shengdeu at Charāideu was loosened and thrown down on the earth by a storm. On the

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day, Mungsheu of the month of Dinruk (Baisākh) the king fell ill. Kirtichandra Barbaruā was at Rahā when the king fell ill. He heard the news of the king's serious illness. The Barbaruā immediately hurried back from Rahā and arrived at Dergāon. The three Dāngariās, the Phukans, the Baruās, and all others attended the king and kept strict watch over the king day and night. After the lapse of twenty days, on the day, Mungklāo at the moment Āpshuk, Chāo Shuremphā died. He ruled the country full seventeen years and eight months.

SHUNYEUPHĀ *ALIAS* LAKSHMI SIMHA.

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273. In the same year (*i.e.*, in 1768 A.D.) the Nāmrupiā Raja became king. At the moment "Hukhrāimābān" (*i.e.*, at the time when cows and buffaloes come back home after grazing), the dead body of the deceased king was conveyed in a boat upstream the river, Tilāo (Lohit). The king brought with him the Tipām and Sāring Rajas, the sons of Chāo Shuremphā, and their mother, the Parbatiā Kuari. Both the brothers (Tipam and Sāring Rājas) and their sons and daughters were taken to Tāimung and placed there. On the day Tāoshingā, the king came to Tengābāri from Dergâon. On the day, Dāprāo, the king came to Sonārinagar from Tengābari. The dead body of the deceased king was carried in a boat upstream the Dikhau to Tāimung to put it into grave there. Then Kirtichandra Baruā told the king to take the dead body down again in the Dikhau river. The dead body of the deceased king was brought back to Sonārinagar. They stopped at Simaluguri, near the river, Tilāo. After ten days, the dead body of the deceased king was burnt. The bones and ashes were carried to Charāi-

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deu and put into grave. An earth mound was raised over the grave. After thirteen days, the king entertained the three Dāngariās, the Phukans, the Baruās, and others with a feast. The Hindus were given plantains and milk to take tiffin. Then the king came back to Rangpur from Sonarinagar. On the 27th of the month of Dinpet (Áhār), the king arrested and sent the Tipām and Sāring Raja, their mother, the Parbatiā kuari, and their sons and daughters to Nāmruk. On a Hindu day, the king performed the Shrādh ceremony of the deceased king and offered silver and gold to the Brahmins and Ganaks. Then the Barnoshāl was burnt down by lightning. During that month, on the Áhom day, Dāpkeu, the king, was named Lakshmi Simha by the Brahmins and the Ganaks. On the day Kāpshām, the king collected materials for preparing a Holong. On the day Rāimit, the Holong was completed. Then a comet appeared in the sky and also a fire was seen burning in the air. It rained blood, tortoise, and shells from the sky. A piece of big stone came floating in the Jhanji river. A violent storm passed over the country from west to east, which showered a great number of monkeys in the lakes and the rivers. Then two moons and two suns appeared in the sky and fought with each other. Many other bad omens took place in different parts of the country.

274 [illegible]

274. Then one Hātichungi and one Nāhar Moāmariā came to offer tributes of elephants to our king according to a long existing rule. The Barbaruā became offended with them for their offering him a lean elephant. He lashed them and drove them away to their home after cutting off their ears and hairs. At this, Nahar was quite mortified. He thought of taking revenge and went out to get instructions from his friends. In the month of Dinshām (Māgh), Nahar arrived at Dergāon. He

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then proceeded to and halted at Bengenābāri on the side of the river, Dilhiri. There he put up with a Hāri woman, named Rāmali. She gave him some instructions and a written copper plate containing many incantations. Her daughter, Rangali, was taken as wife by Nāhar. Then Nāhar proceeded to the Moāmarā Mahanta with the plate. The Moāmarā Mahanta collected his disciples and held a council with them. He gave his son Bayan with them and ordered them to march with the plate against the heavenly king. They advanced and arrived at Nāmruk. There they stopped. The Hātichungis and many Kācharis joined with them. Then Nāhar, his brother Bholāi, and Rāgha Maran consulted together and made Bāyan, the son of Moamarā Mahanta, their Adhikār Gosāin. They made all the Tāimungiās and the Nāmrukiās pay him homage. All the Tāimungiās and the Nāmrukiās were made Bayan's Bhakats (disciples). Those who raised objection were put to death. Thus all the people of the place were compelled to pay homage to Bāyan. Afterwards, all the Moāmarās made the son of Moāmarā Mahantā, the Rajā of Nāmruk. Having heard the news, the heavenly king ordered the Chutiā Hāzarikā to arrest the rebels and produce them before him. The Moamarās captured the Chutiā Hazarikā and put him to death. The news reached Kirtichandra Bakatiāl Barbaruā. He intimated the king of it. The king sent Dhadum Hazarikā to bring in the Naga Bara and the Brahmin Bezbaruā. The Moāmarās captured Dhādum and put him to death. Both the Naga Bara and the Brahmin Bezbaruā were also killed.

275 [illegible]

275. Then the Chungis and the Moamariās brought in the Tipam Deka Gohāin, the son of Shuphā. They also took with them the Tipām and the Sāring Rajas, the sons of Shuremphā, who were formerly driven to Nāmruk. These two princes took their sons and grandsons with them. Formerly, the brother of Shukhrungphā was driven to Nāmruk after having extracted his eyes. His eldest son was at Namruk. This prince came to the side of the rebels

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with his sons and grandsons. Then the rebels proceeded down and halted at Tipām. Having heard the news, the king called in the three Dāngariās, the Phukans, and the Baruās and after having had a long discussion with them, appointed the Neogphukan of Rangachila family, the commander-in-chief of war. The king asked the Deodhai Phukan and the Bāilung Pandits to select an auspicious day for taking a march against the enemies. Then Achandā Bāilung Phukan, the son of Lāmāo, Badig Barbāilung, the grandson of Kathālbariā Saikiā and many other Deodhāi and Bāilung Pandits examined the legs of fowls and found the calculation unfavourable. They said that they were unable to find out an auspicious day. The Barbaruā laughed at the Deodhai and Bāilung Pandits saying that they had forgotten their calculation. The Barbaruā informed the king of it and said, " We must ask the Brahmin and Ganak Pandits to find out a favourable day. The Deodhāi and the Bāilung Pandits have forgotten their calculation." The king agreed with the Barbaruā. Then the king asked the Brahmin and the Ganak Pandits to select an auspicious day for going to fight with the enemies. The Brahmin and the Ganak Pandits selected Sukrabar (Friday) as an auspicious day for taking a march against the enemies but it being Ahom day, Plekshān, was inauspicious. On the very day, the king offered presents to the Neogphukan and ordered him to march against the rebels. The Neogphukan proceeded against the rebels and arrived at the side of the Dibru river. There he collected men and engaged them in preparing a fort. The Moāmarās attacked our army in the fort but being repulsed came back to their home. Then the Moāmarās consulted together and proceeded again to attack our army. They took with them the son of Chāo Shukhrungphā and the eldest son of Chāo Shuremphā, giving them hope of making kings and attacked the Neogphukan in the fort. For three days and nights the Moāmarās fought without a success. Afterwards, the two princes came out of their line and one of them shouted to the Neog-

phukan, "We were formerly driven away to Nāmruk but now we have come out and become Rajas of Nāmruk. If you wish to fight with us, you must, then, come out."

276. [illegible]

276. Then the Neogphukan came out of the fort and saw the two princes outside the Moāmarās' fort. He captured the two princes and took them to his fort. In the month of Dinship (Bhadra), the Bhātialiā Rājkhowā and the Salaguriā Rājkhowā of Jalambata family were offered presents to save the silver and gold treasures at Namruk by making a fort. Accordingly they made a strong fort and saved the treasures untouched by the enemies. The Sāring Raja, the son of Chāo Shuremphā remained at Nāmruk. The Moāmarās put their camp in the vicinity of Nāmruk. Then in the latter part of the month of Dinship (Bhadra), on the day Kārāo, the Dihingiā Phukan of Handikai family was given the command of the land force. At the beginning of the month of Dinshipshang (Kāti), the Nāohaliā Phukan of Naga Barpātra family was given the charge of the navy. Then the Dolākakhariā Barua of Kechukaliā family and the Dekā Phukan of Hariā Dekā's family were sent to war. The Dalākākhariā Baruā of Lāmāo family, the Chaodāng Baruā, the son of Nagāmuā and the Chāodāng Baruā of Jalambatā family were sent to fight in the centre. The Majindar Phukan was ordered to proceed to fight with the enemies on the other side of the river Tilāo. The Majindār Phukan marched accordingly and after crossing the river, fell upon Rāgha Marān Barbaruā. The Marans and the Moāmarās, being unable to resist the attack, retreated. One day, Ragha Barbaruā collected all the men available and attacked the Majindar Phukan on all sides. Half of the Phukan's army remained with him and others fled away. The Majindar Phukan and a great number of Dhanudhariā Kāris (archers) fell dead in the field of battle. The Dihingia Phukan and the Nāobaisa Phukan retreated and entered into Rangpur. The Dekā Phukan and the two Chāodāng and two Dolākākhariā Baruas were captured by

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the enemies. Many of the Hāzarikās, Saikiās, and archers were made captives. Then in the latter part of the month of Dinshipshang (Kāti), the Madukiāl Burāgohāin proceeded to Ṭirupaliā, a place in the north near the river Tilāo, and pitched his tent there. The Jāthipatia Saikiā was also putting up there. Then Rāgha Barbaruā marched against and attacked our army near the river Tilāo. The Burāgohāin and the Jāthipatia Saikiā fought with the enemies with guns, bows, and arrows. Both party fought bravely but neither party got victory. They returned to their respective forts. Sometimes after, Lāket Gohāin of Tapākusiā family, was sent to reinforce the Burāgohāin. Rāgha Barbaruā was putting up near the river Tilāo with his ships. Our men saw the enemies and informed the news to the Burāgohāin. One night, Rāgha Barbaruā came down by the river Tilāo and laid siege on the fort of Lāket Gohāin. A great battle was fought, in which Lāket Gohāin and one thousand soldiers fell dead in the field of battle. Then the Burā Gohāin retreated. Now the king ordered the Barbaruā to construct two forts, one at Hingduar and the other at the mouth of the stream, Timun. One Darbā was offered a Hengdāng (a sword) and was made a commander of the army. He was ordered to camp at Ninganā.

277. [illegible]

277. In Lākni Kāpcheu (*i.e.*, in 17 A.D.), in the month of Dinching (Āghoı on the day, Tāoshān, Rāgha Barbar

of the Marāns, pressed hard the Burāgohāin, making general havoc and the Burāgohāin was forced to retreat. The king was informed of it, in the night time, by some Katakis. Thus being informed, the king called in the three Dāngariās, the Barbaruā, the Barphukan, and all other Baruās and Phukans. He consulted with them what was to be done. The Buragohāin said that he thought it good to send some respectable persons as Katakis to Rāgha Barbaruā to request him to come to terms. The Bakatiāl Barbaruā of Jalambatā family did not approve of the proposal of the Burāgohāin. He said that it would humiliate them if they were to show respect to the Marāns. Further, the Barbaruā said to the king that it would be good if they would go to Harāighāt and stop there. The three Dāngariās, the Phukans, and all others approved of the Barbaruā's proposal. When all the officers agreed with the Barbaruā, the king gave his consent. The king, then, said to the three Dāngariās and all others, "If you wish to go with me your king, and never forsake me, I have no objection to go to Harāighāt but if you are not willing to accompany me and have a mind to forsake me, I will not go". The Dāngariās, the Barbaruā, the Pāniphukan, and other Phukans and Baruās said to the king that they would follow him and would not leave him. In the morning of the day, Kārāo and on Hindu Brihaspatibār (Thursday), the Barbaruā and the two Dāngariās advised the king to take the idol of Chumsheng with him. The king, then, called in the Deodhāi, Mohan, and Bāilung Pandits and asked the Bāilung Phukan, the grandson of Lāmāo, the Deodhāi Phukan, the grandson of Dhulā, the Mohan Phukan, of the family of Masāi, the Malāi Baruā, and the Bāilung Barua of Kathālguriā family to examine the legs of fowls to see if the stars were in his favour. All the Pandits said to the king thus:—"We find the whole year to be bad. In the olden time, this sort of inauspicious year was found in the reign of Shutāmlā. In that year, the Musalmans devastated our country and our king could get no victory". The two Dāngariās, the Phukans, and

[illegible]

278. [illegible]

the Baruās did not give credit to the words of the Deodhāi, Mohan, and Bāilung Pandits. They asked the king to consult the Brahmin and the Ganak Pandits. The king accordingly ordered the Brahmin and the Ganak Pandits to examine their astrology. The Brahmin and the Ganak Pandits said the time to be favourable.

278. Then, the king sent the Chiring Phukan of Chapāguriā family and the Chomghar Baruā to bring the idol of Chumsheng from Tāimung. The Solādharā Barua sent a Kataki named Letākhāri to Paniparā. The king with the Dāngariās, the Phukans, the Baruās, and all others, left the city of Rangpur, in the afternoon of that day. The king could get no time to ascend the Holong. The large cannon taken from the Musalmans, which was in the Chutiā country, could not be brought in. Half of the Phukans and the Baruās left the company of the king and remained at Rangpur. The Barpātra Dangariā of the Lāsangiā family descended from Naga Barpātra also did not accompany the king. He remained at home. The Chiring Phukan of Chapāguriā family and the Chomghar Baruā could not get the company of the king after bringing Chumsheng from Tāimung. They came to Jaysagar. Rāgha Barbaruā sent a body of men to surround the city of Rangpur. The Chiring Phukan and Chomghar Baruā, taking Chumsheng with them, entered into the temple of Jaysāgar and placed the idol there. At the dawn of day, Ragha Barbaruā entered into Rangpur. In the night time, he sent a body of men to make a hot pursuit after the king and surround Sonārinagar. Accordingly, the Moāmariā army surrounded Sonārinagar but they could not find the king there. Then Kirti Chandra Bakatiāl Barbaruā and his son, the Dekā Baruā, the Dhekiāl Phukan, the Jalbhāri Baruā, and the Meldagiā Baruā with the sons and wives of the Barbaruā fled away leaving the king. The Khangiā Phukan and the Neogphukan of Jalambatā family took to their heels forsaking the king. Then the Bargohāin Dangariā of Bārukiāl family,

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279. [illegible]

the Barphukan of Rangāchilā family, the Pāniphukan of Dhanudhariā family, the Naphukan of Harāpowā family, the Rāidangiā Phukan of Dihingiā family, the grandson of Phisi, the Chāngmāi Baruā of Hakānejā family, Kām Dekā, the son of a female slave, Pizali Dekā of Bezbaruā family and Lakhan Dekā, the son of a female slave, were with the king. The Sāring Raja, the son of Chāo Shunenphā and the king and his son were at Sonārinagar. The Dhanudhariā Kāris, the Chāodāng Baruā, the Kukurāchowā Baruā, the Dolakakhariā Baruā, the Duari Baruā, the Jālbhāri Baruā, and many others fled away leaving the king. Then on the day, Rāicheu, Rāgha Barbaruā sent a body of his men to capture the king at Sonārinagar, and produce His Majesty before him. The king ruled the country for seven months without ascending the Holong. The king was captured and confined at Jaysagar. On the day, Kātmāo, the king was transferred to the town. He was offered a mat to sit on and provisions to live on. Rāgha Barbaruā confined the Barkuari of the deposed king in the temple of Jaysāgar. Then the Bargohāin, the Barpātra Gohāin, the Barphukan, the Pāniphukan, and the Rāidangiā Phukan were made captives and fettered at Hātisal.

279. Then the Dhekiāl Phukan, the Burā Gohain, the two sons of the Bar-

phukan, the Neogphukan and his three brothers, the Khangiā Phukan of Jalambatā family, the Tipāmiā Phukan of Lāngkhātungkhā family and the Choladharā Phukan, the great grandson of Tāmulidalai were captured and placed at the Hātisal heavily enchained. Now, the son of the blind Sāring Raja—a brother of Shuṇenphā—who was at Namruk, came to and remained at Tipām. He, then, came to and stopped at the Nāohali at Lesāng. Rāgha Barbaruā sent some men to arrest him. He (the son of the blind Sāring Rajā), was, accordingly, captured and placed in the Hātisal heavily enchained. The Barpātra Gohāin was released, and driven to his home. Then on the day, Tāoshingā, Bāyan, the son of Moāmarā Mahantā was brought in and made king. Rāgha Barbaruā offered Bāyan a Kekorādolā (a kind of sedan), a sword, seven elephants, and thirteen horses. The deposed king was brought before Bāyan and made him to salute the latter. The son of Moāmarā Mahanta mounting on an elephant and taking the sword and the Kekorādolā with him, proceeded to Sonārinagar and arrived there. Hearing the news, his father, the Moāmarā Mahanta, became very angry and sent a messenger to his son Bāyan with these words :—" If he has made himself king, he should not come to my home. If I see him become king, I shall leave my home at Moāmarā. This is not an order of Tārā (Goddess). Tārā does not wish to see him become king. For this impious action, Tārā will ruin me for ever ". Thus spoken, the son of Moāmarā Mahanta thought the matter deeply in his mind and after leaving behind him the Kekorādolā, the sword, seven elephants, and thirteen horses, walked to Moāmarā. He approached Moāmarā. When the news reached the Moāmarā Mahanta, he became infuriated with rage and ordered his son not to enter into his house. Bāyan came back after passing some two or three days there.

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280. [illegible]

280. Then Kirti Chandra Barbarua of Jalambatā family went to the Moāmarā Mahanta. He fell prostrate at the feet of the Moāmarā Mahanta and prayed, "O, Gosāin! save me for this time. In future, I shall be your disciple". The Moāmarā Mahanta gave no credit to the word of the Barbaruā. He replied to the Barbaruā, "I cannot hear you. I know nothing of the matter". Afterwards, the Moāmarā Mahanta captured the Bakatiāl Barbaruā and made him over to Rāgha. Rāgha fettered him in the Hātisāl. The son of the Bakatiāl Barbaruā with his wife and children fled in a boat downstream the Tilāo and arrived at Kaliābar. The Salal Gohāin, a descendant of Lāithapana Bargohain, was there. He captured them all. Afterwards, Rāgha Barbaruā arrested the son of Kirti Chandra Bakatiāl Barbaruā with his wife and children and confined them in the Hātisāl. Then Rāgha kept the wife of Kirti Chandra Barbaruā as his wife and divided the daughters-in-law and grand-daughters-in-law between the Moāmarās and the Chungis.

281. [illegible]

281. Then one Chāo-Makhā Barbarā and one Bhagi were put to death by cutting their tongues and throats with a knife near Tinaukiā. Two Bengali brothers, the sons of Hukumal and Chikan, fought with the Moāmarās, raising a fort near the stream Timun. Rāgha Barbaruā seized and put them both to death in front of the principal gate. Now, the late deposed Phukans, the Baruās, the Rājkhowās, and the Saikias

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plundered the villages at their pleasure, so the country was in great disorder. Then the Marāns, the Chungis, and the Moāmariā mataks made Phukans, Baruās, Rājkhowās, Hazarikās, Saikiās, and Barās of their own. The son of one Gogoi of Rāilungiā Burāgohāin family was made Buragohāin. The son of the Sadiyākhowa Gohāin of Garudhariā Burā Gohāin family was made Barpātrā Gohāin. The Marangikhowā Gohāin of Miri Sandikai family was made Bargohāin. Kāduman Kālugayā Hazārikā, the grandson of Gomlā, was made Barphukan. Then the wife of Chāo-Shunenphā and the wife of Chāo-Shuremphā, the daughter of one Mekheli, were kept by Rāgha as his wives.

282. [illegible]

282. A full grown daughter of Shuremphā died of small-pox at Pālighar (a guard house) in the capital. Rāgha Barbaruā ordered to put the dead body into a grave near Bhogbāri. On the day Plekmit, the Nāmrukiā Raja, the son of the blind Sāring Raja, was put to death and entombed in a corner of the tank, Jaysagar. Then Bhagi Madukial Burāgohāin was beheaded. One Mitdharā and his sons were killed. One Baragi, one Dāmurikhowa Dhekiāl Phukan, one Misali, an attendant of the Barbarua, and one Sikiri were put to death. The Barphukan was driven away to his home. The Marāns and the Chungis made Nahar, the Raja of Namruk. Rāgha Barbarua was at Rangpur. He collected the Dolākākhariās, the Dādharās, the Chāodāngs, and the Kukurāchowās and sent them with twenty elephants and forty horses to Namruk. Then Ramākanta, the son of Nahar, was made king. Rāgha Barbarua collected some men and sent a Kekorādolā, a large fan, a hengdang (a sword), twenty elephants, and forty horses with many Chāo-dāng Kukurā-Chowās and Dolākakhariās to bring in

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the new king from Nāmruk. Then one night, Rāgha Barbaruā and the daughter of Maglau king with two female slaves came out of the town and entered into the temple of Jaysagar. The deposed king saw Rāgha Barbaruā and became too much afraid. Rāgha Barbaruā talked with the deposed king in a very pleasing way in the temple. The deposed king became cheerful and offered Rāgha a hog for a dinner. He said to Rāgha Barbaruā "I shall offer my daughter to you and I shall then be your father-in-law in that case. If you allow me to remain unmolested it will be good but if you dishonour me, it will be better for you to put me to death with one blow of a club. The memory of this bad action will last to our future generation". The king stopped with this. Thus spoken by the deposed king, Rāgha Barbaruā agreed to the proposal and said, "You have no cause of fear". Then Rāgha Barbaruā and the daughter of Maglau king with the two female slaves came back to the capital.

283. [illegible]

283. In the month of Dinkām (Puh) on the day, Mungmut, the Marāns, the Moāmarās, the Chungis, Nahar and his wife, the daughter of a Deyaliā Matak, made Ramākānta, the son of Nahar, their king. Then the two other sons of Nahar were made Tipām and Sāring Rajas. All of them came to Nāmruk on dulis (sedans) with their wives and

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children. From Namruk, they came to Āhataguriṅagar.* Therefrom, they came to Pātnagar. Thence they marched down to Nāohāli. Then they proceeded to Tāimung. Afterwards, they marched down and reached Rangpur. Nahar, the father of the king (Moamara king) and his wife Rādhā Rukuni stopped there. Nāhar designated himself as Chaturbhuj (four handed). Then in the month of Dinsām (Magh), they went to Khutiāpatā. Nahar and his wife with three male and female persons came to the temple of Rangnāth and stopped there. The Matak king with his two brothers came to and halted at Rangpur. They collected all the men of the country and made them pay homage to Nāhar and Rādhā Rukuni. All the people offered tributes to Nāhar at Rangpur. Then the Dekā Barbaruā, the son of the late Barbaruā and his two sons, the Dhekiāl Phukan, and his son were put to death. The Moāmarās came to Khutiāpatā and stopped there. They passed many days with great amusements and performed Furā ceremony. Then Chaturbhuj, the father of the king proceeded by the side of the Dilhiri and entered into Barbengenābāri where he raised some houses for his dwelling. He brought in Rāngali Hārini and passed many days and nights with great festivals and amusements. Drums were beaten, horns and flutes blown with every skill to amuse themselves. After this, he came to Khutiāpatā and there he made the Thākurs to bring Sheng and the idol of Fura to Deoghar. Then he dismissed the Thākurs to their respective homes.

284. [illegible]

284. In the month of Dinha (Chaitra), on the day Rungplāo, the Moāmarā Mahanta came to Rangpur. In the

latter part of the month of Dinhā (Chaitra), the king and his father Nāhar and Rāgha Barbaruā made a quarrel. Nahar, the father of the Matak king, his brother and his wife, Rādhā Rukuni, and his two sons, the Sāring and Tipām Rajas, Rāgha Barbaruā, the Burā Gohāin, the Bargohāin and the Barpātra Gohāin proceeded to and halted at Sepan. They said that they would go to remain at Nāmruk. The king, Ramākanta, sent many things to his father, Nāhar, as a sign of respect. The three Dāngarias (Mataks) the Barbaruā, the king's father, Nahar, and his two wives and two children came back to Garhgāon from Sepan. From Garhgāon, they came to Rangpur and put up in their old respective houses. Then, Nahar, the father of the king, Bholāi, the brother of Nahar, Rāgha Barbaruā, the Burāgohāin, the Bargohāin, the Barpatra Gohāin, and all other Mataks and Marans held a council in which, Bholāi said, "In order to make our rule permanent, I wish, we should make war and conquer all. The deposed king should permanently be removed. The Ahom Dāngariās, the Phukans, the Rājkhowās, the Hazarikās, and the Saikiās were plundering and devastating the country. Now we have made Burāgohāin, Bargohāin, Barpātra Gohain, Phukans, Baruās, Rājkhowās, Hazarikās, and Saikiās from among the Mataks, Marans, and Chungis but yet if we allow the deposed king, the three Dāngariās, the Phukans, the Baruās, the Rājkhowās, the Hazarikās, and the Saikiās to remain unmolested and to govern the country and the villages, we can hardly expect to have the rule of the country for a long time. But if we put to death the deposed king, the three Dāngariās, the Phukans, the Rājkhowas, the Baruās, and other officers with their wives, sons, brothers, and grandsons, then we may expect to have undisputed rule over the country." Bholāi stopped with this. All the Mataks and the Marans agreed with Bholāi and said that his suggestion was a true one.

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285. [illegible]

285. Having heard the news, the sons of the late deposed Dāngariās, the Phukans, the Baruās, and all others assembled together and said, "When the month of Dinruk (Baisākh) arrives and the Bihu festival comes, we shall collect all the men pretending to give them a feast on the day. Then we shall dress them with clubs with which they will put the enemies to death." After this decision, they infomed the king of the matter. The deposed king praised their scheme. In the night previous to the Bihu festival all of them marched to Rāgha Barbaruā's home. They captured Rāgha Barbaruā and put him to death. A number of men proceeded to capture Nahar, his brother Bholāi, and his wife, Rādhā Rukuni. Nahar and his wife Rādhā Rukuni fled away. Bholai, the brother of Nahar, and his wife Rukuni were captured. Then our men entered into the city and set fire to the houses of the Matak Barpātra. Then the deposed king entered into the city, with beating of drums and blowing of horns. He put up in the arsenal. Many of the Mataks, Phukans, and Rājkhowās who lived in the city, were seized and put to death. Then the Matak king with his three wives, one a daughter of a Deodhāi Pandit, second, a daughter of the Mādurial Bargohāin, and the third a daughter of Tārimuā Bharāli Baruā, fled down in a boat to Itākhuli. After this, the heavenly king collected the sons of the Dangariās, the Phukans, the Baruās, and all others to hold a council with them to discuss about political affairs. One Gobar of the family of Tātangsheng Bargohāin was made Bargohāin. The grandson of Madukiai Burāgohāin was made Burāgohāin. One Fadelā, the grandson of Lākau Barpātra [illegible] Matak family was made Barpātra Gohāin.

286. Some members of the families of the deposed officers were putting up in the house of Tārimuā Bharāli Baruā of Kakati family. Then in the month of Dinruk (Baisakh) on the day, Kāpsingā, one Bhadrasen of Bakatial Jalambatā family was made Barbaruā. The grandson of Lāi Harāpuā Bargohāin was made Nāobaisā Phukan. The grandson of Lāhāi was made Deka Phukan. The grandson of Madukiāl Burāgohāin was made Nā-Phukan. The Dihingiā Phukan, the grandson of Timā Bargohāin, was made Pāni-Phukan. His brother was made Cholādarā Phukan. After this, the king ordered the grandson of Neog-Phukan to proceed with the Burāgohāin, in the night time to capture the Moāmarā Mahantā. The Burāgohain marched quick towards Moamara and arrived in the night time. At the dawn of next day, the Burāgohāin surrounded the Moāmarā Mahanta's house. The Moāmarā Mahanta and his other son were captured. Some of the wives, sons, daughters, grandsons, daughters-in-law, and the grand-daughters-in-law of the Moāmarā Mahanta were beheaded at the place. Many of them were brought heavily chained. Both the Moāmarā Mahanta and his son were carried on an elephant heavily fettered and placed in front of the Na-duār. Their hands and feet were pressed with bamboo pieces in presence of all and then they were beheaded.

287. Nāhar fled away and remained concealed in the village, Pānipara. His wife Radha was putting up at Augurihāt. Both the husband and the wife were captured. Their hands and feet were pressed in presence of all. Nāhar was afterwards gagged fast and placed at the side of the Bātcharā. Then the Pāniphukan of Lukhurākhun family and and the grandson of Chāo-Shuremphā

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were ordered by the king to proceed to Haraighat. They accordingly proceeded to Haraighat and arrived at the place. There they captured the Matak Barphukan and the Rājkhowā and put them to death. Then the Cholādharā Phukan, the brother of the Barbaruā and the Chomdeughariā Baruā were ordered to go to the house of the Moāmarā Mahanta to fetch the idol of Chumsheng. They went to Moāmarā and brought back the idol of Chumsheng. After this, all the youths of the great families assembled in the city and remained there guarding it. The three principal gates of the city were strictly guarded for many days both in the day and in the night time.

288. [illegible]

288. Half of the Mataks fled to Nāmruk. The heavenly king ordered the Deka Phukan to make hot pursuit after them, surround them, and put them to death. The king reinstated the deposed Phukans, Rājkhowās, Hazarikās, Saikiās, Barās, and others to their respective posts. The Matak king dwelt in the house of Tārimuā Bharāli Baruā. He was captured with his three wives. The Matak king's hands and legs were pressed hard and then his hands and feet were bound together and he was placed with his father at the side of Bātcharā. One of his wives, a daughter of a Matak was beaten to death and the other two were driven to their father's home, after having lopped off their ears, hairs, and noses and extracted their eyes. Then the Matak Bargohāin, the Barpatra Gohāin, the Phukans, the Rājkhowās, the Hazarikās, and the Saikiās were seized and beaten to death with clubs. Having heard the news, the Chungis of Namruk assembled together to conspire against the heavenly king. The chief of the conspirators were Nomal, Gobind, Aunipatiā, Hambhu, Bistu, Lepherāparmanat, Haru Sripati, Bar Sripati, Hankar, Rangāi, Kalijugiā, Phetāi, Hurāi, and Lahkar. They were the Gāoburās (headmen) of the Mataks and the Chungis. They had a long discussion as to what they would do. They made Nomal their king. Some of them became Burāgohāin,

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Bargohāin, Barpātra Gohāin, some Barbaruā and Barphukan, and many others, Phukans and Rājkhowās.

289. [illegible]

289. Then the heavenly king despatched the Bhātialiā Phukan of Duarā family to fight with the Chungis and the Mataks. He marched against the Mataks with his force, defeated them, and occupied their country. When the Bhātialiā Phukan was busy with his eight thousand men in repairing the fort and the houses at Nāmruk, the Mataks and the Marāns assembled together and surrounded the fort. Three of our men came running and informed the Phukan of the news. He came out of the fort and proceeding through a jungle arrived at the side of the river Dibru. He stopped there. There he collected the stout and strong men of all the villages and ascended up the country. The Dikariāl Kuar of Hilaidāri family became commander. He collected all the strong men of the villages and after a long discussion made them take a vow to fight with the Mataks. One Bhakat Charan made himself commander of another body of men and came up to make joint efforts with the Phukan. Now the Mataks in a body dashed on and attacked our army but they could not attain success. One Gobind made himself Barbarua and coming up swift at the head of a body of Mataks charged our army in person but he was repulsed. The Mataks then retreated to Hagunmuri where they constructed a fort and lived therein.

290. [illegible]

290. Hearing the news, the king assembled all the officers and after having had a long discussion with them

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made them to take an oath of fidelity. He despatched the Bargohāin of Tātānsheng family, the Barpātra gohāin, the grandson of Lākau Matak Barpātra Gohāin, the Neogphukan, the son of the Barbaruā of Jalambatā family and the Madukial Būrāgohāin to fight with the Mataks. A number of youths of high families were ordered to follow the three Dāngariās and never to forsake them. The Dāngariās marched against the Mataks and arrived at the side of the Disang river where they pitched their tent. All the Mataks and the Moāmaras flocked round Gobind Matak Barbaruā. Then the Mataks having Gobind Barbaruā at their head laid an onset upon our army. A battle, grim and great, was raging. The Mataks advanced on hurling down our army before them and reached the Disang river. Our army wavered and began to give way. Half of our army fled downward and the other fled upward. Phedalā Barpātra Gohāin, the grandson of Lākau Matak Barpātra, retreated and dashed into the water of the Disang river. The Mataks surrounded the fort of the Barpatra Gohain and let fling some spears to the Barpātra which gave him a home-thrust. A great number of our men fell dead in the field of battle. Than the deposed Lesengiā Barpatra was made Barpātra Gohāin

291. [illegible]

291. Then the King collected a body of Magals (Manipuris) and sent them to fight with the Mataks. The three Dāngariās with a vast number of men hurried to the side of the Disang river to fight with the Mataks. A hot and terrible battle was fought. Our army surrounded the Mataks and the Chungis. A great number of the Mataks and the Chungis remained dead in the field of battle. Govind Barbāruā was captured and made over to the king at Rangpur. Half of the Mataks fled away. Then the three Dāngariās with their army made a hot pursuit after the Mataks and making a general massacre, arrived at the side of the Sessa river. The Mataks entered into a deep forest. The spies, appointed to watch the movements of the Mataks, came back and informed

[illegible]

the Dāngariās of the Mataks having entered into a forest. Thus being intimated the Dāngariās came back to Rangpur.

292. [illegible]

292. Then the Mataks and the Chungis with Hambhu, Bistu, Lepherāparmanand and Haru-sripati at their head, came out of their retreat and surrounded the fort of the Bhātialiā Phukan of Duarā family. One Bhakat Charan Hilaidari Kuar of Eraltali came out and became commander. He collected a number of men and proceeded to join with the Bhitaruāl Phukan to make joint effort in the war with the Mataks. A terrible battle was fought for many days and nights with indecisive result. The Mataks took their station at the side of the Dibru river. On the day Mungmut, the Lāsengiā Barpātra Gohāin of the family of Klangseng Barpātra, the deposed Dekā Phukan, the Basā Rājkhowa with two of his men, the grandson of Bargohāin and three persons of the family of Hariāh Dekā made a conspiracy against Chāo Shunyeuphā. Having heard the news, the king became offended with the Barpātra Gohāin and fettered him. Then the Barpātra Gohāin was driven away to his home at Lesāng. The Naphukan and the Basā Rājkhowa were sent to exile in the forest Nāharani. The three persons of the family of Hariāh Dekā were put to death. Formerly in the war with Govind at Hagunmuri Phedelā Barpātra Gohāin, the grandson of Lāko Barpātra, was killed. Now his son Gugā was made Barpātra Gohāin.

293. [illegible]

293. Now, the Mataks and the Chungis were putting up for a long time in a fort near the Dibru river. The king heard the news. He called in the three Dāngariās, the Phukans, and the Baruās

[illegible]

and after having had a consultation with them made the Deka Phukan, the son of Lāhan, the commander of a body of men proceeding in one direction. The Na-Phukan of the family of Mādukiāl Burāgohāin was given the command of a second body, and one Hari, the son of one Chiri, was made commander of a third body. The Hazarikās, the Saikiās, and the Barās were ordered to follow the Phukans to war. All of them proceeded on and arrived at the side of the Dibru river. The enemies surrounded our fort. Our men gave battle. The Mataks and the Chungis, being unable to resist our onset, wavered and retreated. The Mataks fled away and entered into a deep dark forest, where they constructed a fort and put up therein. Our army erected a fort by the side of the Dibru river and lived in there for a long time to watch the movements of the Mataks but not a single Matak could be seen.

294. [illegible]

294. Formerly in lākni kākeu, on the day mungkeu, the king prepared a Holong but he could not ascend the Holong to assume the formal designation of king. The great drum was also at Nāmruk. In the meantime, Matak's rising took place. As its consequence, the king could not ascend the Holong. The Matak king entered into Rangpur and put up in the Holong. The Holong at Garhgāon was not occupied by the Mataks. Now, the king wished to have a new Holong erected. A new Holong was, accordingly, made ready. Then in the new year, in the month of Dinkāo (Srāvan) on the day khutshi, the heavenly king ascended the Halong and took the name, Chāo Shunyeuphā ngāmmung. One Jagari of the Habialiā tribe was ordered to fetch the great drum and place it in the Holong. For a year, sacrifices were not offered to Shengdeu. Then in the month of Dinshipshang (Kāti) and on the day Rāishingā, Shengdeu was worshipped at Charāideu. The king was at Rangpur.

295. [illegible]

295. Then the king of Manipur proposed to give his son's daughter in marriage to Chāo Shungeuphāngāmmung. She was the daughter of the elder brother of Kuranganayani. Our king agreed to marry the princess and offered land for her residence. A large number of Manipuris were putting up there. Afterwards, the Manipuris went back to Manipur. On the day, Dāpplāo of the new year, lākni, Khāmung occured. The Deodhāi Pandits made a new calculation for future reckoning of time. During the same moon, the king ordered to give command of the army to the Nyāisodhā Phukan of Jalambatā family. Then Medhāi Dihingiā Phukan of the family of Kechukaliā Bargohāin was ordered to go to Namruk and to keep strict guard on the silver and gold treasuries there. In the month of Dinching (Āghon), the Ahom Sāstras were worshipped. Kalikā, Maheswar, and the great drum were worshipped. In the same month, Phikhānkhao (the goddess Lakshmi) was adored at Charāideu hill.

296. [illegible]

296. Then the Mataks and the Chungis gave battle to our army in which Lahkar Nagā Barburā was killed. A great number of our men fell dead in the field. Our army retreated and halted at the side of the Dibru river. The Phukans, the Rājkhowās, the Hāzarikās, and the Saikiās held a council and after proper deliberation sent the following words to the king, "The Mataks have taken shelter in a deep forest where they have erected a stronghold and dwelt in. We have not been able to surround the jungle. Our army could not get victory at the side of the forest. We have, therefore, not been able to fight and win, so we refer the matter to Your Majesty for advice." Thus being told, the king called in the three Dangariās, and other Phukans and Baruās. The Dangariās and others after a long discussion said, "The Deodhāis should be consulted. The Deodhāi Pandits should be asked to tell who should be sent to war. The Deodhāi Pandits were

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allowed to accompany the Phukans. They should, now, be called in and ordered to find out a good day for going to war." The king called in the Deodhāi Pandits and asked them to examine the legs of fowls. The Deodhāi Pandits examined the legs of fowls and said to the king, "You are to offer sacrifices to all the gods and a white cow should be sacrificed in honour of Indra. If you do these things, you may, then, send an army to war and the victory is sure to be yours." Thus spoken, the king sacrificed a white cow to Indra and worshipped all the gods after proper repairs being done to the temples. Then the Mādukial Burā Gohāin and the Barpātra Gohāin, the grandson of Lāko were made commanders of war. Some Deodhāi Pandits were allowed to accompany them.

297. [illegible]

297. Then the Dangariās marched against the Mataks. They arrived at the side of the Dibru river and stopped there. The two Dangariās and all other Phukans and Baruās, consulting together, entered into the forest where the Mataks were dwelling in a fort in the deep part of the forest for a long time. Then the Na-phukan, the Nyāisodha Phukan, and other Rajkhowās, Hazārikās, and Saikiās advanced in one direction and attacked the enemies. One Kuar being commander of a body of men attacked the Mataks in another direction. The Nyāisodha Phukan fell dead in the field of battle. A great number of our men was killed. The Phukans and the Rājkhowās retreated. The two Dāngariās and all other Phukans and Baruās wished to fight with the Mataks, surrounding the forest in which they dwelt. All the Mataks and the Chungis were in the deep part of the forest. The Dāngariās, the Phukans, the Rajkhowās, the Hazarikās, the Saikiās, and all others gave battle to the Mataks surrounding the forest in which the Mataks were living. One Lepheraparmānand, one Hambhu, one Sripati, and many other chiefs of the Chungis fell dead in the battle. Then one Nomal made himself

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king of the Chungis. A great number of the Chungis flocked around Nomal. After this, they entered into the deepest part of forest and took shelter near a hill. Our army made a hot pursuit after them and captured Nomal at the side of the hill. In the latter part of the month of Dinhā (Chaitra), a great number of the Mataks and the Chungis were captured and massacred. Having heard the news, the heavenly king sent some Katakis to the two Dāngariās, the Phukans, the Rājkhowās, the Hazarikās, the Saikias and all others to tell them to come back with Nomal. They being ordered, the two Dāngariās, the Phukans, the Rājkhowās, the Hazarikās, the Saikiās, and others came back taking Nomal with them and produced him before the king who was then living at Rangpur. The king made to press Nomal's feet, hands, head, and breast and then cut his body to pieces with a dagger.

298. [illegible]

298. In the month of Dinship (Bhādra), the Barbaruā, his brother the Cholādhara Phukan and his uncle, one Baga Deka and his two men, the Nyāisodhā Phukan of Jalambatā family, the deposed Barhatkhowā of Kechukaliā family, the Sadiyākhowā Gohāin of Burāgohain family, the son of Matak Bargohāin, three Kuars who were the grandsons of Chāo-Shuremphā, the son of the Dhekiāl Baruā, the Duarā Rajkhowā of Lukkhākhun family, and the Ghorā Barua of Lāmā Dādharā family conspired against Chāophā Shunyeuphāngāmmung. In the month of Dinship (Bhādra), the king left Rangpur for Garhgāon and remained there. The king worshipped Lāngkuri (Siva). He heard the news of the conspiracy and made the Deodhāi Pandits offer Pāng (things offered in a raised platform) to the gods and examined the legs of fowls. The Pandits examined the legs of fowls and found it unfavourable. The Deodhāi Pandits told the king the contents of their calculation. Thus spoken, the king came back to Rangpur in a large boat by the Dikhau river. He had

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great fear of being molested on the way by the insurgents. In the morning of the day, Tāoshi, the king captured the rebels, namely, Bhadrasen Barbaruā, the Neogphukan, the Cholādharā Phukan, the Nyāisodhā Phukan, Baga Naga Barā, the Ghorā Baruā, the Dhekiāl Phukan, the three Kuars, the deposed Barhatkhowa of Miri Bargohāin family and the Matak Bargohāin of Garudhariā Bura Gohāin family and put them to death at Bhogbari in front of the gate to Rangmahal of the brick-town (Rangpur). The deposed Barhātkhowā was strāngled to death with a rope round his neck. The Dihingiā Phukān of Tāimungiā family was made Burbaruā.

299. [illegible]

299. Then in the month of Dincipit (Áhin), the king proceeded to and stopped at Garhgaon. From Garhgaon, he came to and halted came at Suffry. Remaining there for four days, the king planted an Áubar at Doikāorang on the day, kāpshinga. Next morning, the king proceeded to attach gold strings to the Áubar, mounting on an elephant with a gold howdah on. On both sides of the king, the female slaves were scattering down silver coins to all. The two kuaris of the king accompanied him on elephants. The king after performing the ceremony came back to Charāideu. There he performed Rikkhvan ceremony and worshipped the gods. Sâiphâ and Umphā ceremonies were also performed. After this, the king came back to Tāimung and stopped there. In lākni Rāingi, (i. e., in 1770 A. D.), in the month of Dinching (Águn) the king came to Garhgāon where he planted a

300. [illegible]

301. [illegible]

Bātbar. There he sacrificed a buffalo to the gods.

300. From Garhgāon, the king came to Rangpur. In the month of Dinshipit (Āhin), the Barpātra Gohāin of Leshengiā family, the Na-phukan and one son and one grandson of Tātāngsheng Bargohāin made a plot to do mischief of the king. Being informed of the conspiracy, the king sent immediately some Chāodāngs, Dalākakhariās, and kukurāchowās to put the rebels to death. The plotters were, accordingly, put to death at their respective homes. The Mahanta of the Dihing Satra was also amongst the plotters. His Satra was surrounded and he himself was made a prisoner. The king appointed guards from amongst the Chāodāngs and Dolākākhariās to keep vigilant watch over the Dihing Mahanta's house. Then in lākni, Mungmāo, (i.e., in 1771 A.D.) in the month of Dinching (Āghon) on the day, Plekmit, the king proceeded to Garhgāon from Rangpur. After six days, on the day, kāmāo' at the moment Shuknā, the king raised the floor of Pātghar (a building with a raised platform). At the moment Jāmnāirek, the holes for placing king-posts were excavated. At the moment, Lābanlung, the king-posts were washed with water and then the posts were put in the holes. The king came back to Rangpur.

301. Then in the month of Dinpet (Ahin), the people of Narayanpur assembled together and coming to the heavenly king, complained to His Majesty, against the Kalita Phukan. They said to the king, "The Kalita Phukan has been oppressing us. We pray Your Majesty to make an enquiry as to whether the Kalitā Phukan should not be taken to task for oppressing us. Your Majesty, then will be able to know who is guilty and who is not guilty. But if you do not ask the Kalita Phukan, we will have no remedy. If you always show favour to him, we, your slaves, will be ruined. We deserve your favour as our forefathers came down along with your forefathers. Being favoured by you, the Kalita Phukan has

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been oppressing us." Thus being told, the king considered the matter seriously and thought that there would be no safety unless some steps should be taken. The king called in the Kalitā Phukan and after due consideration made him take an oath. Then the three Dangariās, the Barbarua, and others also made him take an oath of fidelity. They said to him, "You must, now go to your home. If you again oppress the people, we will not allow you to go with impunity." The king, then, offered silver and gold to all the great men of the village. The Kalitā Phukan went back and took up his abode in Tamulbari near the river Tilāo.

302. [illegible]

302. The Bhitarual Phukan seized the bodies of two foreigners. He made them over to some Chaodāngs who took those two persons to Khārupindhā and put them to death. Then there arose a question regarding the selection of a spiritual guide. The three Dāngariās, the Barbaruā, and the Na-Gosāin after holding a council spoke in favour of the Bhattacharya Brahmin Gosain (Parbatiā Gosain). The king sent some Katakis to call in the Gosāin from down country and established at the side of the tank, Jaysagor. The Bhitarual Phukan was directed to have necessary buildings erected. Then in the month of Dinruk (Baisākh) a beam of the principal house of the royal residence gave way. The king found fault with the Deodhai Pandits. The king left the house. He collected the Sabhā Pandits. He called in the Deodhāi Pandits and asked them to examine the legs of fowls. The Deodhāi Pandits examined the legs of fowls and said, "The spirits of the dead have taken shelter in the house, so the beam has given way. If you, now, offer sacrifices to the gods and the dead, everything will, then, be right." The king ordered the Deodhāi Pandits to worship and

offer sacrifices to the gods and to the dead in the principal house. The Deodhāi Pandits performed the ceremonies accordingly. In lākni Plekshi, (i.e., in 1772 A.D.) in the latter part of the month of Dinshipshang (kāti) the king removed to Garhgāon from Rangpur. In the month of Dinching (Āghon) on the seventh day of the rising of the moon, on the day Rungmāo at the moment Lābānlung, the king ascended the Patghar and offered presents to all. The king passed a month and a half at Garhgāon. Then in the month of Dinkām (Puh) the king came back to Rangpur from Garhgāon.

303. The Kalita Phukan, being driven away, dwelt in the village Tāmulanibari, near the river Tilāo. He thought of making himself independent. He collected the people there and made himself king under the name, Mirhang. He proclaimed that his future generation should be termed "Chāo Mirhang," when he had made himself king at his home in Tāmulanibāri. He erected a fort there and dwelt in it for a considerable length of time. Then he came to his home at Kechāmāti and stopped there. He collected all the people of the north and declared himself to be their king. Assuming the title of king, he appointed Burāgohāin, Bargohāin, Barpātra Gohāin, Phukans, Rājkhowas, Hazarikās, Saikiās, and Baras from among the people assembled. He made a throne and ascended on it. He, then, made preparation for conquering the country. A number of people declined to accept the Kalita Phukan as their king. Now, the people of all the towns and villages of that side, being afraid of the Kalitā Phukan, paid him homage and accepted him as their king. The news reached the heavenly king. He became very much infuriated with rage and called in the three Dāngariās and all

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other Phukans, and Baruās. The king consulted with them and decided to send an army to capture and put to death the Kalitā Phukan. The Dāngariās and all other Phukans and Baruās advised the king to send three bodies of men to attack the Kalitā Phukan in the front, rear, and centre so that he might be captured and put to death. The king agreed to the proposal of the three Dāngariās and all other Phukans and Baruās. Then in the latter part of the month of Dinhā (Chaitra) on the day, Khutcheu and on Hindu Sombar (Monday), the king sent down the Dekā Phukan of the family of Lāhan, Edhāi Dihingiā Phukan of Kechukaliā Bargohāin family, the Salal Gohāin of the family of Tātāngsheng Bargohāin, and the Marangikhowā Gohāin of Japarjal family at the head of an army to fight with the Kalitā Phukan at Kekorasalā. Then the king made Garaimaji Bartamuli of Tāmuliduār of Lānmungkhru family and one Rājkhowa, the commanders of both the land and naval forces. One of the family of Rangāchilā with two thousand men was ordered to accompany the commanders. They were told to attack the enemy in the front by crossing the river Tilāo at Murkatā. The Na-phukan of the family of Madukial Burā Gohāin family was given the command of a body of men. One Bhakat Charan Hilaidāri Kuar was ordered to accompany the Na-phukan. They were ordered to charge the enemy in the centre by crossing the Tilāo at Sāngidimayāl.

304. [illegible]

304. Hearing the news, the Kalitā Phukan fortified the three passages and remained in his territory. Then the Salāl Gohāin, the Marangikhowā Gohāin, the Dihingiā Phukan, and the Dekā Phukan advanced up. Garaimaji and two Rājkhowas marched down and surrounded the fort in which the Kalitā Phukan was. The Na-phukan and the Kuar Senapati

crossed the river Tilāo and surrounded the enemy's fort. From three different directions, the two Dāngariās, the Phukans, the Rājkhowās, the Hazarikās, and the Saikiās surrounded the enemies and made an attack on the fort. The people of the towns and villages, who paid homage to the Kalitā Phukan, through fear, fled away, leaving the fort of the Kalitā Phukan. The Kalitā Phukan, being very much afraid, left his home at Kesāmāti and took his abode in the house of one Kalitā Dafala who dwelt in the village of the Dafala's domestics. Then the Kuar Senapati hurried to the house of the Kalitā Defala but he could not find the Kalitā Phukan there. The Kalita Phukan fled away and took shelter in a jungle near the hill Jāparipitā. The Salal Gohāin, the Marangikhowā Gohāin and all other Phukans and Baruās surrounded the forest, Jāparipitā. The Kalita Phukan fled away and took shelter in Dhekerighuri. The Kuar Senapati captured the Kalita Phukan at Dhekerijhuri. The Kalita Phukan offered two boxes full of silver and gold, some gold bangles, rings, ear-rings, necklaces, some copper vessels, three pairs of silver jars, one gold chain and one Hengdang (a sword) as bribe to Kuar Senapati. Having had the offers, the Senapati shewed favour to the Kalita Phukan and let him go unhurt. The Kalita Phukan fled away and took shelter in the hill Rungāgarā. Hearing the news, the Phukans despatched a Kataki to inform the king of the matter.

305. [illegible]

305. Thus being informed, the king sent Katakis blaming the Phukans and the Senapati. The Katakis came to the Phukans and said to them the following words of the king, "if the Phukans cannot succeed in capturing the Kalitā Phukan, I shall enlist them among the Kalitas". Having heard the words of the king, the Phukans became very much afraid. Then the two Dāngariās, the Phukans, the Rājkhowās, the Hazarikās, and the Saikiās held a council and after a long discussion decided to proceed to and surround the forest on the hill Rangāgarā. They proceeded accordingly, to Rangāgarā and surrounded the forest but they could not find out the Kalitā Phukan there. The Kalitā Phukan fled away and entered into the village Khangiā belonging to the Miris. Halting there, the Kalitā Phukan offered silver, gold, and cloths to the Miris and said to them, "if you join with me in fighting and never forsake me, and if I may get victory, I shall allow you to have the rule of the northern part of the country". Thus being told, all the Miris came down to Khangiā and consulting together said to the Kalitā Phukan, "if we join with you in devastating the province, it will not bring good to our country. You must take back the presents of silver, gold, and cloths which you have given to us and you must not remain in our country".

306. [illegible]

306. Then the Kalitā Phukan came to and stopped on the hill called Luthāo. The Phukans got the information of the Kalitā Phukan putting up in Luthāo. The two Dāngariās, the Rājkhowās, the Phukans, the Hazarikās, and the Saikiās consulted together and sent a selected body of men consisting of the Hazarikās, the Saikiās, and the Dhanudhariās against the Kalitā Phukan. The Chāodāng and the Kukurāchowā Baruās were also

sent. The two Dāngariās, the Phukans, and the Rajkhowās remained in the forest and ordered others to surround the jungle on the hill Luthāo and capture the Kalitā Phukan. In the month of Dinchit (Jaistha) they arrived at Luthāo and surrounded the enemies on all sides. The king heard the news. He sent some Katakis to the two Dāngariās, the Phukans, the Baruās, the Hazarikās, and the Saikiās to tell them to capture the Kalitā Phukan alive, but if he could not be captured alive, his dead body should be brought to show to the people at large. Hearing the order of the king, the Barpatra Gohāin, the Burā Gohāin, the Khargharīā Phukan of Tāimungiā family and the Cholādharā Phukan, the son of Bargohāin consulting among themselves sent some Katakis to the Phukans to tell them to bring the dead body of the Kalitā Phukan if he could not be captured alive. Thus being ordered, the Phukans surrounded the hill Luthāo where the Kalitā Phukan was putting up in a fort. The Kalitā Phukan was ready to meet our army at Jāphā. Our men surrounded the Kalitā Phukan as he was sitting on a *Pira* (a stool). A number of men was with the Kalitā Phukan. All of them fled away. The Kalitā Phukan was put to death. The dead body was conveyed and shewn to the Dāngariās, the Phukans, the Salāl and the Marangikhowā Gohāin. The Phukans and the Rajkhowās, consulting together, sent the news to the heavenly king. Thus informed, the king was very much pleased.

307. [illegible]

307. The king then despatched Katakis to tell the Dāngariās and the Phukans to come back. In the month of Dinchit (Jaistha) all the officers returned from the field of action. The Salāl Gohāin proceeded to Kaliābar and stopped there. The Marangikhowā Gohāin left for Marangi. The Phukans, the Rājkhowās, the Hazarikās, and the Saikiās came back to Rangpur. Formerly when Chāo-Shuremphā died, his dead body was conveyed in a large boat from Dergāon upstream the river Tilāo. From Tilāo, the dead body was carried in the boat upstream the Dikhau river and arrived at Malāihāt. The Barbarua, Kirtichandra of Jalambatā family, and the three Dāngariās consulted together and expressed their opinions as to what should be done with the corpse. The Barbarua advised the king to burn the dead body. The king agreed with the Barbarua. The dead body of the king, then, carried downstream the Dikhau and burnt near the Sonari-Bil by the side of the Tilāo (Loohit). In the meantime, there was a great disorder in the country. People left their villages and there was continued struggle for a long time. Now when the country came to the normal condition, the king asked the Deodhāi Pandits to examine the legs of fowls. The Deodhāi Pandits, accordingly, examined the legs of fowls, and found the calculation unfavourable. Two of the learned Deodhāi Pandits said to the king that formerly in the days of our forefathers, the dead bodies of the kings were entombed on the Charaideu hill and mounds were erected over the tombs but in the case of your predecessor, his dead body was burnt down only. This action, they further said, was not good and so there was disaster in the country. The king agreed with the Deodhāi Pandits and asked them to do what they would think proper for the good of the country. The Pandits said that they would worship the gods and then an effigy of the deceased king would be entombed on the hill after having performed necessary ceremonies. Then in the month of Dinchit (Jaistha) the Deodhāi Pandits got a gold effigy of the late king con-

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structed. They, further, made another effigy of straw. On an auspicious day the Deodhāi Pandits and the Sabha-pandits proceeded to the side of the river Tilāo and burnt down the straw effigy. Then Rikkhvan ceremony was performed. On the day Rungkeu eight buffaloes, ten fowls, and a large quantity of wine were offered to gods. Then the remains of the effigy was brought to Charāideu hill and put into grave. For ten days meals were offered. On the day Kakeu, sacrifices were offered to all the dead kings together.

308. [illegible]

308. In lakni, kātsheu (i.e., 1773 A. D.), in the month of Dinship (Bhadra) on a Hindu auspicious day, the heavenly king Shunyeuphā, got the king-posts of the principal royal house at Rangpur put into the holes. In the latter part of the month of Dinshipit (Áhin), the Barphukan of the Sandiqui family became very old and weak to do further service. His services were dispensed with and he was allowed to take rest at home. Then the Deka Phukan of Lāhan family, called, Domāi, was made Barphukan and sent to remain at Harāighat. Then the king summoned the Deodhāi and the Mohan Pandits and also the Brahmin and Ganak Pandits. His Majesty asked them to consult their astrology and tell him if it would be good for him to stay at Rangpur or at Garhgāon. Accordingly, they consulted their Sastra. The Deodhāi and Mohan Pandits said that Garhgāon would be the proper place for the residence of the king but the Brahmin and Ganak Pandits said in favour of Rangpur. The heavenly king accepted the decision of the Deodhāi and Mohan Pandits. In the month of Dinching (Ághon) on the day Khutcheu, on Hindu Budhbār, the heavenly king left Rangpur and came to Garhgāon. During his stay at Garhgāon, the Brahmin and the Ganak Pandits said to the king that His Majesty had acted according to the advice of the

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Deodhāi Pandits but it would not be safe if His Majesty was to remain there long. Passing eight months at Garhgāon, the heavenly king came back to Rangpur in the same year on Ahom day, Plekshān and on Hindu day, Brihaspati (Thursday). On the very day, the king's mother fell seriously ill. After nine days' suffering, the king's mother expired on Hindu Sanibar (Saturday). In the very day, the dead body of the royal mother was burnt on the funeral pyre by the side of the Dikhau river. A few bones were taken to the Engera field and entombed there. On the 10th day, the Daha ceremony was performed. The Hindus were given milk, curd, plantain, and sugar-cane and the Ahoms komal (soft) rice, and fried rice to eat. At the end of one month, all the Gosains were called in and the Shrāddha ceremony was performed at Rangpur according to Hindu custom.

309. [illegible]

309. The old year passed, and the new year, lākni, Khutshingā, (i.e., 1774 A.D.) came with the month Dinching (Aghon). In the month of Dinkām (Puh), the principal royal building was completed. In the first part of the month of Dinshām (Magh), on Hindu Mangalbar (Tuesday) and Ahom day, Rāishingā, the heavenly king came to Sonarinagar from Rangpur. Then the Na-Gosāin and a large number of Brahmins after having had a consultation among themselves said to the king, "you should worship the Goddess, Tārā. The Goddess Lakshmi is the all-powerful Tārā. If you worship the Goddess, she will be pleased, and will bless you." The king consented to act as advised by the Na-Gosāin and the Brahmins. The king, then, collected a large number of Brahmins. A number of Brahmins did not come. The Gosains and the Mahantas did not attend also. In the month of Dinshām (Māgh) on the Hindu Deobar (Sunday) the heavenly

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king proceeded to the side of the river, Tilāo (Lohit). On the day Plekshingā, an eclipse of the moon took place. The king offered twelve hundred cows and a large quantity of silver and gold to the Brahmins at large. On the day Kakeu of the month, Sengdeu was worshipped. From Sonarinagar, the king came to Tengabari where he stayed till the new moon day. The idol of Seng was taken out of the box and washed with holy water for two days. Then the king came back to Sonarinagar on the day, Dāpkeu.

310. [illegible]

310. While living in Sonarinagar, the king made preparation for the *Karnabedh* ceremony of his son, Sāring Rajā. For seven days, water was fetched from the river Tilāo with beating of drums, blowing of flutes and horns and striking of gongs. The body of the Sāring Rajā was washed with the water thus brought for seven days. On Hindu Brihaspatibar (Thursday) and on Ahom day Kāmut, *Karnabedh* ceremony of the king's son, Sāring Rajā, was performed. The king, then, worshipped Seng after washing the idol with the water of the Tilāo and the Barnadi. The king did not allow the Hindu Pandits to have a look at the idol of Seng. The Hindus on the side of the Tilāo assembled there. On the day Dāprāo, the king proceeded downstream and arrived at the mouth of the Sobansiri river. Therefrom the king and his son came back. On the day Rāimut, the king fell seriously ill. The Sabha Pandits examined the time to find out if the stars were favourable to the king. They worshipped the gods to propitiate them. In the month of Dinhā (Chaitra), the heavenly king came back to Rangpur from Sonārinagar. On the day Plekshingā, the people of Tāimung met the king. In the month of Dinruk (Baisākh), on the day, Rāingi, the king came to Tāimung (Dihing) from

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Rangpur. On the day, Plekshi, the king proceeded to Charāideu and offered sacrifices to Sengdeu. There the king had a free talk with the people about their welfare. On the day, Rāicheu, the king came back to Rangpur from Tāimung.

311. [illegible]

311. On the expiry of the old year, on Hindu, Brihaspatibār and on Ahom day, Kātmāo, the king ascended the great royal house at Rangpur. That was an evil year called "Khāmmung". People were to suffer from illness due to effects of evil spirits. The Deodhāi Pandits were not consulted. On the day, Daprāo, and on Hindu Brihaspatibar, the heavenly king got a tank excavated in the Jerenga field. On the very day, the king came back to Rangpur after completing the tank. In the middle of the night, the king fell badly ill. The Deodhai Pandits offered prayers to gods and the Hindu Pandits performed a *Sabāh* (songs are sung in offering prayers to God). After eight days, the king came round. On the day, Tāoshi of the year Khāmmung and on Hindu Budhbār, the king offered silver coins, cowries, cloths, and chit cloths to the Brahmins and the Ganaks. The females were given *Mekhlās* (female under-garments). Gifts were given to all on the occasion of the dedication of the tank to the deceased royal mother at Alikekuri where the king could not go in person. In the month of Dinship (Bhādra), the Deodhāi Pandits said to the king that the stars were not favourable to him that year. The Brahmin and Ganak Pandits also said the same thing. The king asked the Deodhāi Pandits to do something to remove the evil effects. The Bailung Phukan and his brothers of Malāo family and all other Deodhāi Pandits consulting together offered prayers and sacrifices to the gods to do away with the evil effects of the year, Khāmmung. All the gods and spirits were worshipped and Rikhvan ceremony was also performed. After this, all the people bowed down once to pay respect to the year Khāmmung. The king felt himself relieved of evil effects and paid homage to the gods by bowing down his

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head. Lākni Khāmmung was thus removed.

312. [illegible]

312. Then the new year came. On the day, Tāoshān, tho Bāilung Phukan advised the king not to offer sacrifices to the gods. In lākni, Tāoshān (*i.e.*, in 1775 A.D.), in the latter part of the month of Dinshipshang (kàti), the king proceeded to Tāimung. On his way, he was informed that a screech-owl perched on the royal residence at Tāimung. The king came back and thought of asking the Deodhāi Pandits to examine their Sāstra to see what would be the effect of the bad omen. He called in the Deodhāi Pandits. They performed a ceremony to remove the evil effect. On the day, Dāpplāo, the king came to Tāimung from Rangpur. In the same month some bad omens took place at Suffry. Suddenly some monkeys fell down from the sky. In the same month some boiled rice sprouted in the Tengabari. The king called in again the Deodhāi Pandits. They examined the legs of fowls and asked the king to offer sacrifices to the Goddess. Then the king performed Sāipha ceremony at Charāideu in the month of Dinching (Āghon). One day, the king expressed his willingness to go to Sonārinagar. In the month of Dinshi (Fālgun), the Brahmin and Ganak Pandits advised the king to go to and stop at Sonārinagar. The Deodhāi Pandits after examining the legs of fowls twice or thrice said to the king that the beginning of the year was not favourable for the king to go to and remain at Sonārinagar and that the new year was not good for offering sacrifices to the gods. Thus spoken, the king found fault with the Deodhāi Pandits and made them take an oath touching the great drum. Then the Brahmin and the Ganak Pandits advised the king to go to Sonārinagar after four days from that day. On the Ahom day, Plekcheu and on Hindu Sombār, the heavenly king sent in advance to Sonārinagar his followers and attendants.

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313. [illegible]

313. On the very day, the king heard the news of the death of the Barhātkhowā of Langkakiā Burāgohāin family. In Khāmjang, one Nara Deka called Ngākhām was living on the border of the Chutia country. The Barechiringiās, ten Chutiā Saikiās, and the Misimis flocked round Ngākhām. They made a conspiracy against the heavenly king and revolted. They set fire to the dwellings of the villagers and pierced to death the Barhatkhowâ Gohāin. A number of women and boys were put to death, and some were made prisoners. Two of the daughters of the Barhātkhowā were made over to Ngākhām's sons who kept them as their wives. In the meantime, some Firingis with articles of trade arrived at Harāighat. The news reached the king. He called back his followers and attendants who were sent to Sonārinagar and postponed his departure there. Then the heavenly king called in the three Dāngariās, the Barbaruā, the Phukans, and the Baruās and held a council with them in the *Tup* of the great royal building. After due consideration sent the Dhamdharīās, the Dolākakhariā Baras, the Chāo-dāng Barā, the Naga Barās under the Barbaruā to watch the movements of the Firingis and report to the heavenly king. After putting the Barhātkhowā to death, Ngākhām declared himself Raja of the territory on the side of the Dibru river. The Narā Dekā, Ngākhām, ordered his men to put to death the members of the family of Barhātkhowā. He made

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Phukans and Baruas from among the Baresiringiās and Chutīā Baras. A large number of stout and strong men joined with Ngākhām. The news reached the king and he became infuriated with rage. The three Dāngariās, the Barbaruā, the Phukans, and the Baruās consulting together, advised the king to send an army against Ngākhām. Then the king appointed the Burāgohāin of the Madukiāl family, the Commander-in-Chief of war. The Dihingīā Phukan of Jāthipatiā Bargohāin family, the Na-Phukan of Rangā-Chīlā family, the Kuar Hazarikā, the Barduari, the Nyāisodhā Phukan, the Barphukan, and all the Hāzarikās and Saikiās with forty thousand soldiers were placed under the command of the Burāgohāin. The Burāgohāin was instructed to capture Ngākhām, the Narā Dekā.

314. [illegible]

314. The time was not favourable according to Ahom calculation. The heavenly king was advised to offer sacrifices to the gods and spirits and perform Rīkhvan ceremony. The king paid no heed to the advice of the Deodhāi Pandits. The Brahmin and Ganak Pandits were consulted. They advised the king to send the army either on Brihaspatibār (Thursday) or on Deobār (Sunday). The day (on which the calculation was made) was an inauspicious day. If an expedition was to be sent on that day, there would be severe loss. On a selected day, the Burāgohāin and the Phukans hurried against the enemies and arrived at Rangāgarā. The Narā Dekā, Ngākhām, took possession of

the granaries at Teji. Our men arrived at the side of the hill and set fire to the granaries. The Narās retreated to the side of the Sessa river where they prepared a stockade and lived therein. The Kuar Hazarika Senāpati advanced and attacked the enemies at the side of the Sessa river. The enemies took to their heels and left a woman and a cow behind. The Kuar Hazarika advanced and put to death the woman. A number of Ngākhām's men were overtaken and put to death. The Narās entered into the hilly part of the Chutiā country. The Barechiringias and the Chutiā Barās took shelter at Dhunāguri. A number of stout and strong men accompanied the Narā Deka, Ngākhām. Then the Burāgohāin and the Phukans assembled together. The Narā Dekā, Ngākhām, after having had a consultation with his men, left Dhunāguri and took shelter in a deep part of a jungle on the hill. Then the heavenly king sent Katakis to call back the Burā-gohāin and the Phukans. The Kuar Senāpati remained there for sometime erecting a fort. In the month of Dinruk (Baisākh), the Burāgohain and the Phukans came back and arrived in Rangpur. Then the Kuar Senāpati engaged a number of archers to seek out the enemies. These men captured a large number of the Bārechiringiās, the Chutiā Barās, and Narās and made them over to the Kuar Hazarikā. The Kuar Hāzarikā got together all the captives and made them over to the king at Rangpur. The heavenly king put some of the rebels to death and the remainder to prison heavily enchained.

315. [illegible]

316. [illegible]

315. In the month of Dinchit (Jaistha), on the Ahom day Kāpcheu and on Hindu Hanibar (Saturday), the heavenly king came to Jerengapathar from Rangpur and encamped on the side of Napukhuri. The Gosâins and the Brahmins were called in and they performed a *Habah*. On the day Rāingi, the Brahmins performed *Hom* ceremony and dedicated the tank to gods. A Nāg (a wooden pole with the figure of a snake at the top) was put at the middle of the tank, Napukhuri. Gold and silver were offered to the Brahmins the Ganaks, women, and all others. The tank, Napukhuri was named Rudrasagar. After passing six days there on the side of the tank, the heavenly king came back to Rangpur on the day, Kāpsheu. The eldest son of the king, Sāring Raja was putting up at Rangpur at the time. He got another tank excavated near Napukhuri. In the month of Dinpet (Ahār), on the day Rungmāo and on Hindu Sukurbar (Friday) the king came to the tank and gave a feast to the three Dāngariās and all others. The Brahmins performed *Hom* ceremony and put a Nāg in the middle of the tank. Gold and silver were offered to the Brahmins and the Ganaks.

316. In the same month, on the day Kāpshingā, the king's eldest son, Sāring Raja, was made Dekā Raja or Jubarāj (heir-apparent). In the month of Dinkāo (Sravan), the king's eldest daughter was attacked with small-pox at Rangpur. On the day, Khūtshān, the king removed his daughter to the side of the tank, Jaysagar. She was kept in a building near Devighar. The mother of the princess was Parbatiā Kuari and she was of the Mechagariā Bargohāin family. On the very day, the king proceeded to Dihing and stopped there. The Brahmin and the Ganaks said to the king that it was not proper for him to stay at Dihing. The king then came back and remained in the city of Rangpur. After sixteen days, the king's daughter, who, suffered from small-pox, expired. Her dead body was put into grave at Bhogbāri. The king also got the disease. The high officers assembled together and

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said that the king would be all right. The king himself was not hopeful of his recovery. Thus the king passed eight days of the month of Dinkām (*Puh*). In lakni, Ŗāicheu (*i.e.*, in 1779 A.D.), the heavenly king, Çhāo Shunyeuphā expired. He ruled the country for full fourteen years.

CHĀOPHĀ SHUHITPUNGNGAM MUNG ALIAS GAURINATH SIMHA.

317. [illegible]

317. The eldest son of the king was made king. The body of the deceased king was conveyed to Hātikhok Barghāt of the Dikhau river and burnt down on a funeral pile. The ashes and bones were carried to Engera field and put to grave. On the 10th day, the Hindus were entertained with milk, curd, plantain, and sugar-cane. The three Dangariās and all other Ahom Phukans and Baruas were entertained with fried rice and fried cakes. On the very day, the Dahā ceremony was performed. At the end of a month, all the Gosains were called in. They performed a *Sahāb* with great pomp. The Shraddha ceremony was performed according to Hindu rites. The king offered gold and silver embroidered cloths, gold, silver, land, small and large *Pirras* and *Chalpirās* to the Brahmins. In the same year, an earth-mound was erected on the grave of the deceased king.

318. [illegible]

318. The Bargohāin was at Kachuhat hill. Two of the domestics of the Barbaruā complained to the king that the Bargohain was forming a plot against the king and that he was not in favour of accepting him (king) as their king. The Barbaruā confirmed the words of his domestics. The king believed the Barbaruā. He arrested the Bargohāin and

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put him to death. The Bargohain's sons, the Cholādharā Phukan and Bangali Phukan were beheaded. All the properties of the Bargohain were confiscated. The youngest son of the Bargohâin was driven away to jungle from his home. Parbatiā Kuari of the late king, Chāo-Shunyeuphā, was driven away from her residence in Garhgāon. Her daughter was driven away to Garudhariā. The Kāthkatiā Baruā's eyes were extracted and sent to exile. His two daughters were beaten to death. His properties were confiscated.

319. [illegible]

319. In lākni, Mungplāo, (*i.e.*, in 1780 A.D.), arrangement for the preparation of a *Holong* was made. For seven days feasts were offered. The king posts of the Holong were put. In the same year, the Dihingia Edābariā Barbaruā offended the king. The Barbaruā and all his sons and daughters were driven away from their home at Edābari. In Lākni, Plekngi (*i.e.*, in 1781 A.D.), in the month of Dinshi (Falgun) the king prepared himself for ascending the *Holong* (Síngaríghar). The king, mounting on an elephant with a gold *howdāh* on, proceeded to the temple of Chumseng (Chomdeu). On his arrival at the temple, the king got down and conveyed Chumseng on his neck. The king again got on the elephant and came to the *Holong*. There, dismounting from the elephant, walked up to the *Holong*. The king washed his body with holy water of the Barnadi (Brahmaputra) and then, putting the royal dress on his body, ascended the Holong and took his seat on a throne. The Bāilung Tirual Phukan of the family of Dekā Phukan named the king as "Chāophā Shuhitpungngāmmung. Cannon was fired very often on the occasion of the coronation ceremony. For seven days and nights, drums were beaten, gongs were struck, and flutes were blown. All the people amused themselves. At the time of ascending the throne, the king pierced to death a buffalo. All the great men of the country were entertained with feasts for seven days. At the end of seven days, the king took the image of

Chumseng on an elephant and put it back in the temple. All the officers were given gold ear-rings, gold bangles, and gold embroidered cloths. The Pandits were given gold ear-rings, embroidered cloths, kunbin (Tangāli), and kunkhā. Gold, silver, cowries, and waist cloths were offered to the women and the children. In the same year, the king proceeded to Suffry to plant a banian tree on the hill *Daikāorang*. All the gods and the spirits were worshipped. The king took a bath in holy water brought from the Brahmaputra. Thereafter, the king put on the royal dress and planted the banian tree. All the Bāilung Pandits were given silver and gold. Next morning, the king mounted an elephant with a gold *howdāh* on and proceeded to the place taking Shāicheng-mung (Sengdeo) on his neck. The two queens of the king on a female elephant accompanied the king. They offered silver, gold, and cowries to the females. The Pandits were given silver, gold, and cloths. The king performed the Sāipha ceremony and worshipped the gods. Then the king came back to and halted in Rangpur.

320.

320. Then in the same year, in the month of Dinchit (Jaistha), the Moāmariā-Mataks rebelled and set fire to the royal house in the night time. The king fled to and took shelter in the brick building. Soldiers were immediately collected to fight with the enemy. The Kuaigayā Buragohain and the Bāilung Siring Phukan employed themselves in collecting fighting men all over the country. The Mataks assembled on the side of the city of Rangpur and stopped there. The Dihingia Phukan and Bhuruā Hazarika were killed. The Madurīāl Bargohain fled away. The Kenduguria Barpātragohain fled to Gauhati. The Barbarua ran away and took shelter on the side of the Tīlāo (Lohit river). There was a great consternation. The high and low officers took to their heels and entered in different parts of the country to save their lives. The Buragohain and the Bailung Siring

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Phukan found out the king in his shelter in the brick building. Then they offered prayers to the gods and summoned the Deodhāi Pandits to examine the legs of fowls. The Pandits accordingly examined the legs of fowls and found the calculation favourable. Then preparation was made to fight with the enemies. The Buragohain and the Bailung Phukan were given the command. The Hazarikās, the Saikias, the Barās, the Hilaidāris, and the archers were collected and put under the command of the Buragohāin and the Bailung Phukan. The whole body of men assembled on the side of the Jaysagar tank. The Mataks attacked our men at the principal gate of the city of Rangpur. The Mataks were totally defeated. On the very day they fled away. The Buragohain called in the king to the city. Katakis were sent in all directions to call in all the officers to the city. When all the officers assembled, the king asked their advice as to what was to be done in regard to the Mataks who had revolted again. The officers unanimously advised the king to massacre the Mataks. Thus advised, the king ordered to put the Mataks to death without discrimination. Accordingly, a large number of Mataks were put to death with their sons, daughters, and grandchildren.

321. [illegible]

321. In the same year, in the month of Dinshipit (Ahin), the heavenly king went to Garhgāon and planted a Bātbar. There he offered sacrifices to the gods. From Garhgāon, he returned to Rangpur and passed sometime. In the same year, the Bāilung Pandits planted a baniyan tree at Malāi Deoghar and a peepul tree at Homghar. They worshipped the gods and offered sacrifices. In lākni kātmāo (*i.e.*, in 1872 A.D.), in the month of Dinshi (Falgun), the marrriage ceremony of the King, Chāo-Shuhitpungphā was going to be celebrated. An arrangement to fetch water

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from the Dikhau Barghāt was made. The bride was the daughter of Phutāk Deka of the family of Nānglāirāk Bargohāin. She was living at Garhgaon. The Nāmtial Barbaruā of Dihingiā family performed the function of the parents of the girl. Bodies of both the king and the girl were anointed with turmeric and oil, and washed with water fetched from the Dikhau river in a procession. There was great amusement. Drums were beaten, gongs were struck, and flutes and horns were blown. For nine days this washing ceremony was going on. Then on Hindu Brihaspatibār (Thursday), the marriage ceremony was performed. People were entertained with soft-rice and curds, etc. The Nāmtiāl Barbaruā, as he acted the part of the parents of the bride, offered innumerable number of dowries.

322. [illegible]

322. In the month of Dinchit (Jaistha) of the same year, the great drum, the nine graded gold throne, and the temple in the city were struck by lightning. These were reduced to ashes. The king called in the Deodhāi, Mohan, and Bāilung Pandits who worshipped the heavenly gods. In the same year, the king-posts of the Pātghar were raised. Sometime after, the king went to Sonārinagar and stopped there. The king ordered one Dihingiā Gogoi to be Barphukan. For some days, the king amused himself in catching fish and tortoise. Then the king came back to Rangpur. In lâkni khutshi (*i.e.*, in 1783 A.D.), the Pātghar (a planked building) was completed. In the same year, the king came to Sonārinagar. Therefrom the king went to Garamur. One day, the king proceeded downstream the river Tilāo (Lohit) and arrived at Naroa Gosain's Satra. The king ordered one Bhumuk to have a sight of the Satra. The son of the Naroā Gosāin, called Manjoi, was seized and taken with the king. This happened in the month of Chaitra. The king returned to his ship but in the meantime a severe windstorm arose. It was found

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very difficult to keep the ship in order. The Bāilung Phukan offered gold and silver to the cloud god and thus he saved the king. Then the king returned to Rangpur. Sometime after, the king ordered to make a new drum and a new nine graded throne. In lākni Rungshāo (*i.e.*, in 1784 A.D.), the king ascended the Pātghar and the new throne. He had the idol of Chumseng tied on his neck. Then the king directed his officers to offer gold ear-rings, gold bangles, embroidered cloths, silver and gold to the Hindu Pandits, and gold ear-rings (Kerus), bangles, Kunbin and Kunkhā to the Deodhāi, Mohan, and Bāilung Pandits. All other people were given silver, gold, and cloths.

323. [illegible]

323. In the same year, the Ɖafalās made an inroad in the north in our territory. The news reached the king. The king sent the Barchetia, the Maju Dihingiā Phukan, and Leferā Chāodāng Baruā to fight with the Dafalas. The three officers with their army marched against the enemy and arrived at Japaripita where they stopped. The Dafalās assembled together in great number and after having had a consultation among themselves advanced to meet our army. The Barchetia, the Maju Dihingiā Phukan, and the Chāodāng Baruā sent the news to the king and the Nāmtiāl Barbarua. The Barbarua was in Khāmjang and was busy in the construction of a building. Soon after, the Dafalās attacked our army. The Barchetia and the Maju Dihingiā Phukan were killed, Leferā Chāo-dāng Baruā fled away. Five of the Dafalās, namely, Pakhās, Tamāi, Minu, Tābu, and

Ma collected the Moāmariā Mataks and advised them to wage war against the king. Then the news of the battle with the Dafalās in the north reached the king.

324. The king called in the three Dangariās, the Phukans, the Baruās, and all others to hold a council to decide as to what was to be done. All the great officers, after due consideration, decided to fight with the enemies. The Bar Dihingiā Phukan and the Nāosaliā Phukan were sent against the Moāmariā Mataks. They marched against the enemies and attacked them but they were defeated. Then the Bhati Dihingiā Phukan and the Na-phukan were ordered to go with the Hāzarikās, the Saikias, the Barās, the archers, and gunners to fight with the Mataks. They did march accordingly, but were defeated by the enemies. Then the Kenduguria Barpātra Gohāin was made the Commander-in-Chief. He was given a number of Hāzarikās, Saikiās, Barās, archers, and gunners. The Áhom priests, Deodhāis, Mohans and the Bāilungs, the Brahmins, the Ganaks, the Katakis, and the Bezbaruā were also ordered to accompany the Barpātra Gohāin. The Barpātra Gohāin, at the head of a large army, proceeded against the enemies and encamped on the side of the Helasi river by erecting a stockade. A struggle to win victory was going on for a long time. One day our army came out of the stockade and attacked the Mataks. A bloody battle was fought in which the Mataks killed a great number of our men. Our officers retreated to the side of the river Tilāo (Lohit). In lākni Tāo-Singa (*i.e.*, in 1785 A.D.), our officers with their army took to their heels. The Mataks pursued them at the back. The Mataks arrived in Tengabari. All the people left their

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home and came to enter into the city for shelter. The king, with the chief queen, came out to receive the fugitives. Then the king directed the Deodhāi Phukan, the Bāilung Phukan, and others, to go out of the city and fight with the Mataks. In obedience to king's order, they went out and attacked the enemies. In the struggle, the Bāilung Phukan, named Sonāi, was killed. At this, the Deodhāis, the Mohans, and the Bāilungs got frightened and fled in great haste. The Mataks came to and halted at Natinisigā.

325. [illegible]

325. Then the heavenly king made one Kaliā of Pukhuripariā Buragohain family, Dekā Phukan, and directed him to proceed against the enemies. Accordingly, he marched down and met the enemies at Teliādungā. A battle was fought in which the Dekā Phukan fell dead. The people of Bakata, Tipam, and Barhat were ordered to fight with the Mataks. The Barhātkhowā commanded our men but in an engagement he fell dead and his army took to their heels. The Dihing Gosāin with a body of men confronted the enemies. He, however, could not hold his ground, and fled away in great disorder. The king, then, ordered the Khārghariā Phukan of Dihingia family and the Dolāsariā Baruā of Hilaidāri family to proceed against the Mataks. Both the officers, with their army, marched against the enemies but they were repulsed with heavy loss. The Mataks came to and stopped at Natinisigā. They advanced further upward and arrived at Māchkhowāhāt. The Bailung Phukan collected a number of men. He made a surprise attack on the enemies, and made a number of captives. The captives were brought to Jerengapathār and put to death. He, then, advanced upwards and came to Pajikata tank. Therefrom he came to Hākām field. The heavenly king sent several bodies of men, from time to time, to fight with the enemies. For many days, these bodies of our men fought day and night with the Mataks. Our men could not vanquish the enemies.

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Then the Mataks entered in the town and the villages and set fire to the dwelling houses and the granaries of the people. The king was in a consternation. Then the Nāobaisa Phukan of the Dihingiā family, Na-phukan, and the Bhātialiā Nyāisodhā Phukan, after having had a consultation among themselves, collected a large number of men and met the enemies at Hātikhok. The Mataks attacked our men and killed a great number. The Nāobaisa Phukan and the Na-phukan fell dead in the field. Our army fled away in great disorder. The Nyāisodhā Phukan ran down and saved his life by taking shelter in the temple on the side of the Sibsagar tank. The Mataks entered into the town of Rangpur and halted there.

326. [illegible]

326. Then a son of Chāophā Shuremphā, known as Pātkuar, who was driven away to Namruk, collected seven hundred Tipaniās and after having had a consultation with them, proclaimed himself king. The brother of Bakatial Barhattolā was made Barbaruā. All of them came out of Nāmruk and arrived in Ṭipām. From Tipām, they came to Abhoipur and stopped there. The Pātkuar marched down with his men and arrived in Bakata. There he made a stockade and lived in. Then the Mataks attacked the Pātkuar but being unable to defeat our men came back to their fort and remained in. Then a large number of men joined with our force and remained in the fort. The Mataks laid seige on our fort but were repulsed. Our army advanced and arrived in Rāilung. At Rāilung, they prepared a fort and put in a body of men. From Rāilung, the Pātkuar came to the side of the Dikhau river where he halted by raising a stockade. Then the Pātkuar ordered one Japarā Kuar to proceed to Tengabari and halt there by constructing a fort. The Kālugayān Barpātra Gohain and one Jādha, Hilaidāri Kuar, joined together and after collecting a body of men proceeded to fight with the Mataks. They came to Hākām field and encamped there. The

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Mataks laid seige on our fort for several days. Our men did not come out of the fort. Then the Pātkuar ordered the Tekelā Baruā to become Bargohāin and proceed to Rājmāopukhuri with instructions to construct a fort there and put a garrison in. Our men fought with the Mataks without a stop. Formerly, Chāophā Shunyeuphā sent two Katakis, Kankhām and Lākhut, to the Nara Raja. These two Katakis did not come back. Now, when the news of the country's disorders reached the Nara Raja, he sent back the Katākis with one thousand men under a prince. Four Phukans were also sent. They came and joined with the Mataks. The combined army of the enemy marched down and arrived at the side of the tank. The enemies laid siege on the city. The principal gate of the city was well guarded for sometime. In one night, one of Dihingiā family was made Barbaruā.

327. [illegible]

327. The heavenly king had a consultation with Bhamabal Bāilung Chiring Phukan of Chapaguriā family, Bhadari Choladhara Phukan of Dihingia fămily, the Na-Gosain, the Tipamia Rajkhowa of Lānmakkhru family, and a domestic named Hunbar and decided to go away leaving the town. With the help of these five men, His Majesty collected as much wealth and things as possible and getting in a ship fled away in the night time. The idols of Chumpharungmung (Chomdeu), Sengdeu, and other gods were left behind in a hurry. The Mataks entered the city of Rangpur in the next morning. They found in the city a woman of Dihingia family and put her to death. One Pelan Bāilung of Chapaguria family took the idol of Chumsheng and ran away. Our people fled in great disorder leaving their homes. Some fled to north and some to down countries. The heavenly king, Chāopha-Shuhitpungngāmmung left Rangpur in the month of Māgh on Ahom day, Tāoshinga and on Hindu Brihaspatibar (Thursday). The

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Mataks remained in the city of Rangpur for seven days without action.

328. [illegible]

328. Then one Pabha Matak with a body of Mataks proceeded to Charāideu and set fire to the temple buildings. All the properties were destroyed. After this, he advanced to Bakata. The Dihingiā Barkuari directed the Bakatiāl Barbaruā, Manjoy, to fight with the Mataks. Accordingly, he collected a number of men to meet the enemy. The Mataks came back to and remained in Rangpur. Manjoy Bakatiāl Barbaruā marched down and arrived in Chatainagar and halted there. Then our men, the archers and gunners, made Manjoy their commander. They collected as many men as possible and came to Pānichakuā where they stopped. The Mataks met our men and gave battle. An innumerable number of our men fell dead in the field of battle. Half of our men dashed into the water of the river and there they were drowned. The remainder of our men fled upward. The Mataks pursued them and entered in Chatainagar. Manjoy Bakatial Barbaruā took to his heels. The Mataks entering into the town set fire to the buildings and reduced them to ashes. One Daimān from the east came with guns, spears, and other materials to help our king. On his arrival in Nāmruk, he was informed that the heavenly king, Chāophā Shuhitpungngāmmung fled away to Gauhati leaving the country.

329. [illegible]

329. The news of the Pātkuar proclaiming himself as king, reached the Nara Raja. The Pātkuar sent katakis to call in the Nara Raja. The Nara Raja marched down and arrived at the side of the river, Tilāo (Lohit) where he constructed a fort and lived therein. Then one Gopinath of the family of Tiru Phukan was made Badhara Phukan. The arrival of the Nara Raja was intimated to the Pātkuar who was in a ship on the Jhanji river. Then the Pātkuar ordered one Kankhām and one Lakhut to go to the Nara Raja and ask him to join with him (the Pātkuar). In the same year, our officers consulting together sent a body of men consisting of Naras and our men to fight with the Mataks. This combined army met the Mataks in the Hākām field. The Mataks defeated our army. Our men retreated to their fort and remained in. The Pātkuar gave each Kankhām Kataki and Lakhut Phukan, four thousand men to fight with the Mataks. They fought with the Mataks for a long time without any success. The Mataks fought with our men for four to six months without a stop.

330. [illegible]

330. Then the son of the eldest prince prepared a fort at Kenduguri and stopped there. This prince and the Pātkuar had a bitter quarrel. The Pātkuar became very angry and asked people not to help him. The brother of Barhattolā made himself Barbaruā and waited for orders. The Pātkuar ordered him to go to Tipām and collect men. He proceeded accordingly to Tipām and arrived there. He collected a large number of men at Tipām and send them to fight with the Mataks. This new army marched down and came to the side of the Darikā river where they constructed a stockade and lived in. They decided to remain in the fort and not to proceed forward. One Marat became commander. Then Manjoy Bar-

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barua came out of his fort to attack the Mataks. The Mataks made a furious attack on the army of the Barbaruā and killed a great number. Manjoy Barbarua fled away. The Pātkuar came to Darikā and remained in the fort. Sometime after, the Mataks surrounded the Darikā fort on all sides. The Pātkuar, while he was fleeing, was killed. A certain man put his dead body into grave near the Darikā river. The Patkuar ruled the country for six months.

331. [illegible]

331. Then our high and low officers sat together and after deliberate consideration took the eldest son of the Pātkuar as their king. All of them advanced upstream the Dikhau river and arrived at the Barghat where they erected a fort and stopped in. After this the Nara Raja advanced to the upcountry and gave up fighting. In lakni Kāmut (*i.e.*, in 1786 A.D.), the Burāgohāin, the Bargohāin and the Pāni Phukan of Dihingiā family constructed a fort near the river Darikā and took their station there with a body of men. The Mataks hurried to the place in a large body and surrounded the fort on all sides. Our men could not come out of the fort and the provision in the fort was finished. The Mataks besieged the fort for months together and the garrison in the fort had no rice at all to live on. They killed horses and ate their roasted flesh. When the horses were finished they killed the elephants and ate roasted flesh. There was nothing left to appease hunger and the men in the garrison became extremely weak to thwart the besiege. Then the Mataks laid a furious attack on the fort and entered it. They made a general massacre of the people in the fort. The Bargohāin, the Pani-Phukan and the Hazarikās, the Saikiās, and the Baras were put to death. The Kuaigayān Bura Gohain escaped in the night time unseen by the enemies. One Lakhan Gharfalia Barua conducted the Buragohāin to Basā. Here the Burāgohain began to construct a strong fortress. He sent Katakis all over the country directing the Saikiās and Barās

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to assemble at Basa. The call of the Buragóhain was responded by almost all. The Saikiās and the Barās assembled at Basa. They got a fortress ready and built a number of houses. One Jābar Saikia revolted. He was arrested by the Burāgohāin and put to death. Sometime after one Japarā Kuar offened the Buragohain. He was, therefore, arrested and his eyes were extracted.

332. [illegible]

332. In the same year, one Kaliman Abhoipuriā Rajkhowā collected a body of men and came to Suffry. There on the side of the Suffry river, he constructed a fort and took his station. He called in the son of the late Pātkuar and made him king. The eldest son of the king with two Kuaris joined with him and remained in the fort. Then the Mataks attacked them in the fort. Both the princes with their attendants were killed. Kaliman Abhoyhuria Rajkhowa managed to escape. Half of our men were killed and the rest fled away. Then the Mataks entered into villages and burnt down the granaries of the people for days together. In lākni Kāpshān (*i.e.*, in 1787 A.D), one Dhekeri Bez, named Kartā, appeared in the scene. He was residing at Jabakā. He called in a large number of Saikiās and Barās. Three bodies of upper, central, and lower Abhoipurias joined with them. The Dhekeri karta made our men to observe fast. The Mataks attacked them and killed a great number of them. The leader of the party fell dead. The Dhekeri karta received ten spear thrusts and expired. One Jhāluk Dhanudhariā had made himself Barbarua. He committed suicide by taking poison.

333. In the same year, a terrible famine broke out throughout the length and breadth of the country. Even one Don (5 seers) of rice could not be got in exchange of four rupees. Our men had to starve. Young plantain trees were roasted and eaten. Water kachus (arums) and water grasses were roasted and taken. Cows were killed and their flesh roasted and taken by our people. Buffaloes and horses were put to death and their roasted fleshes were eaten. Even dogs and swines were killed and their roasted fleshes taken. The Brahmins too, took the roasted flesh of cows. All people, including Brahmins, Ganaks, Kalitas, Koches, Ahoms, Chutias, Doms, Hārīs, and Mariās were obliged to take roasted fleshes of the above-mentioned animals. Many people remained dead on the side of their houses for want of food. Some lived on pillage. Such was the keen pressure of hunger, that even the children took by force what their parents were about to take. A large number of people left their villages and entered in the hills near by. Many left for foreign countries.

334. In the same year, the Kenduguriā Barpātra Gohain, called Poāligohain, collected a body of men to fight with the Mataks and arrived at Ahataguri. Therefrom he proceeded upstream the Tilāo (Lohit) and arrived in Amarātali in Dibrugarh, where he erected a fort and lived therein with his men. The Mataks attacked him. A bloody battle was fought in which the Barpātra Gohain fell dead with his men. Then the Mataks advanced and came to Kaliā gosains Satra. They called in the Budbāri Mahanta with his men. The Mataks hurt to death Kaliā Gosain and the Budbāri Mahanta with his men. One Lakhimpuria, then, appeared in the scene and declared himself as Gobhā Raja. He collected a body of men and remained in a village. The news reached the BurāGohain who wished to send an expedition against Gobhā Raja. One Pahargharfaliā was made Senapati. He marched against Lakhimpuria. The latter fled away at the approach of the former.

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335. [illegible]

335. In the same year, some stout and strong men of good families assembled together. Amongst them, Charan and Sikiri were more influential. They collected the people of three villages, Barnadi, Bāntung, and Tingkhāng and after having had a consultation decided to stand against the Mataks. They erected a fort near a hill and lived in. Large and small guns were put to fortify the stronghold. The Mataks attacked them but being unable to take the fort returned to their homes. For sometime the Mataks remained inactive. One Tirupaliā Bāilung Dāmphukan, one Sundar, Ahomtekelā Harukuri Barā and one Binkan Tamuli got together in the Kāliabarā Hātbhagā field and called in a large number of men. They consulted together and decided to stand against the Mataks. They constructed a fort at Daipatang and lived therein for a long time. Thus they remained in safety.

336. [illegible]

336. Sometime ago, one Petfutā Deodhāi Sengdhoā Phukan was made Dekā Phukan by the then Keduguriā Barpātra Poaligohain and directed to fight with the Mataks. He, now, collected a large number of men and remained in a stockade. The Mataks did not give battle for a long time. He, with his men, robbed the people of their rice, gold and silver, cloths, and other properties by surrounding their dwellings. One Helan Phukan of Dihingiā village made himself Barbaruā. He collected five Hātimuriā clans and fought with the Mataks. This man, too, lived on by pillaging the villages. He fell upon the villagers unaware and plundered them of all their properties, such as, rice, silver, gold, cloths, and other household articles. He made a fort near Lādaigarh and stopped therein with his men. One Bhakala Silā

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Barburā of Dhanudharia village made himself Barbaruā. He managed to collect a larger body of men. With his men, he struggled with the Mataks. Bhakala Barbaruā, then began to rob the people. He took by force their food-grains, silver, gold, cloths, and other household articles. For his shelter he prepared a stockade in Purāhāt and stopped therein.

337. [illegible]

337. Then one Nangatha got ready a body of Baratiā. They attacked the Mataks, when opportunity occurred, and robbed the people of their properties. Thus sometime passed. Then a body of Chekanikoboās (strikers of bamboo rods) appeared. They assembled near the Deopāni river and there they made a stockade and lived in. They became Baratiā. They had no swords or guns. They frightened the people by striking bamboo pieces and lived on by pillage. They thus marched down and came to Kakadongā, where they halted. The Mataks fell upon them and killed them to a man. Thus the Chekanikoboās came to an end. The Mataks, taking with them the boys, girls, and other properties which they could get hold of, came to Jorhat. They surrounded the stronghold at Jorhat. Our garrison in the fort could not come out. They had to remain within the fort and could get no rice to have their meals. Even water could not be had. The Buragohāin stored up rice and pulses in granaries. He measured the food-stock and divided amongst his men. He used to come out of the fort and fight with the Mataks. Thus the struggle went on for a long time.

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338. [illegible]

338. One Nākuā of Safarāimukhiā Mohan family and one Leferā Sāringiā Deodhai collected a number of men and came to join with the Buragohāin. The Mataks made a surprise attack on them. Both the leaders were killed with their men. Then the Buragohāin collected all the available men and remained in the fort in Jorhat. A body of Kuars assembled together and erecting a stockade lived in. Another body of Mathans constructed a fort and took shelter in. Sometime after, four bodies of men, from Rāni, Beltala, Manipur, and Luki joined with the Buragohāin in the fort in Jorhat. They remained there with a view to fight with the Mataks. Then the Burāgohāin sent them all against the Mataks. They advanced accordingly and arrived at Silarsāko. There they made a stockade and halted. The Mataks attacked them and a deadly battle was fought. The Mataks got a complete victory. The men of Rāni, Beltala, Manipur, and Luki retreated and took to their heels in great disorder. They hurried in great haste day and night and entered in their own villages. The Mataks set fire to the dwellings and granaries of our people and devastated the villages. Our men could not come out to open air. They took shelter in deep dark forest. Our people made desultory attacks upon the Mataks, but were obliged to run away. The Mataks did not spare the idols and the temples of gods. They, indiscriminately, killed our men, women, boys, and girls. Our people were thus harassed for a long time. Many of our people entered in Bengal. Some took shelter in Nara country and some in Dafla hills. Some took shelter in the fort at Jorhat, and were struggling with the Mataks without success. The Mataks made constant attacks upon the fort of the Burāgohāin for months together but their attacks were repulsed.

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339. [illegible]

340. [illegible]

339. The Burāgohāin collected the Phukans, the Baruās, the Hazarikās, the Saikiās and the Barās and with them held a council to decide as to what steps were to be taken to save the country. In a long and deliberate discussion it was decided that a strong fort, including a large area, should be constructed to prevent the Moāmarias' attacks. The Burāgohāin agreed with them and engaged men to construct a fort. From Tungkhāng hill along the side of the river, Charāipāni, in Jorhat, to the side of the Dhansīri river, earth-mounds were raised to use the place within as a fort for the protection of the people from the oppression of the Mataks, as far as practicable. The Burāgohāin named the fort as Manemarigarh. The Moāmariā Mataks proceeded there to attack the Burāgohāin in the fort. They tried their best to enter into the fort but they could not find any way. They, then, named the fort as "Bibudhigarh" (*i.e.*, a puzzling fort). They left the fort and came to Kakadungā where they took their station. They laid waste the province of Dayāng. All the dwelling houses and the granaries were reduced to ashes. From Dayāng, they came to Basā and devastated the country. Here too, all the dwellings and the granaries were reduced to ashes. Our villagers fled away. For a long time, they were busy in devastating the country. They made no attempt to give a battle.

340. The heavenly king, Chāophā Shuhitpung *alias* Gaurinath Simha, collected an army and attacked the Moāmariā Mataks in Rangpur. The struggle went on for a long time. The heavenly king could not get victory. His Majesty retreated downward and arrived in Nowgong where he took his station with his army. Here the king collected men, and after constructing a

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fort dwelt in for sometime. The king had to collect provisions by force. This action on the part of the king displeased the people. They assembled together and after careful consideration decided to rise against the king. One Barāgi Raja and one Pānikaliā Lahan Barbaruā took the command and attacked the king. The king could not hold his ground. He retreated to Gauhati. In Gauhati, he took shelter in a fort. There he summoned all the great men, the Phukans, the Baruās, the Hazarikās, the Saikiās, the Barās and others, and held a council with them to decide as to what steps were necessary for him, to take to regain his country. All of them advised him to send some good Katakis to Calcutta to ask help of the great sahib (Governor-General). Formerly one Burā Chetiā was made Chetiā Phukan. He was now made Barphukan. This Barphukan, in consultation with the king, sent some respectable Katakis to Calcutta. The Katakis proceeded accordingly and arrived in Calcutta. They were introduced to the Governor-General. They represented the case most respectfully as follows :—" Our heavenly king has been dethroned by the Moāmariā Mataks. The country has been laid waste by them. They are now lords of the country. Our king has most earnestly requested your Lordship to assist him in suppressing the rising of the Moāmariā Mataks." The great sahib (Governor-General) considered the matter carefully and promised help.

341. [illegible]

341. Then the Governor-General of Calcutta directed one thousand Firingi sepoys to proceed to Assam. Mr. Wood was given the command of the expeditionary force. Mrs. Wood also accompanied her husband. A number of ships and large and small boats were supplied. All necessary provisions were put in the ships and the boats. Then the sepoys got into the ships and advanced upstream the Brahmaputra. All of them arrived in Gauhati. The heavenly king was overjoyed to see Mr. Wood with his sepoys. All our officers were equally pleased. In lākni Plekcheu (*i.e.* in 1791 A.D.) the heavenly king after having

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had a consultation with all his officers decided to advance to Rangpur. Putting all the necessary things in the ships and boats, the king, with Mr. Wood and others, advanced upwards. Our people were charmed with the beautiful appearance of the Captain and his wife. The army arrived at Mahgarh and stopped there. Then the king sent Katakis to the Burāgohāin to inform him of his (king's) arrival. The Burāgohāin came to the king and falling prostrate at his feet paid him most humble homage. The king asked the Burāgohāin all about himself and the country. The Burāgohāin related everything to the king. He said to the king that the country was laid waste and all the wealth including gold and silver, were taken by the enemies. Then the king directed the Burāgohāin to send Katakis to all sides to inform the news of his arrival and to make necessary arrangements for taking a march against the Moāmariā Mataks. The Burāgohāin acted accordingly. When all preparations were made, the Burāgohāin ordered one Lakhan Gharfalia Baruā to proceed in advance with the Firingi sepoys. The king, Captain Wood and his wife, the Burāgohāin and others took their march upstream the Dikhau river. They, then advanced by road and arrived at the side of the Gaurisagar tank where they encamped with the sepoys.

342. [illegible]

342. The Moāmariā Mataks remained in a fort near Nāmdang Silanrāko (stone-bridge). The Firingi sepoys attacked the Mataks who being unable to hold their ground retreated. Then the Mataks with their females and children took to their heels and fled to up-country. The king, the Burāgohāin, Captain Wood and his wife, with all others, entered into the town of Rangpur. A large quantity of provisions and other things was also taken into the city. After this, one Godha Matak Barbaruā collected a body of Mataks and marched down to fight with our men. He arrived at Cherekāpār with his men. The king with the Firingis attacked the Mataks. Godhā Matak Barbaruā was

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343. [illegible]

defeated and he fled to up-country. The king and the Burāgohāin came back to the city of Rangpur. Then the king called in the Deodhāi, Mohan, and Bāilung Pandits and asked them to examine the legs of fowls. The Pandits accordingly examined the legs of fowls and found the calculation favourable. The king ordered the Pandits to perform Umphā Saragpuza and worship the Gods. In obedience to king's order, Umphā ceremony was performed. One white buffalo, one white cow, and many white fowls, ducks, and pigeons were sacrificed to the gods. All the heavenly gods were duly worshipped. Then the king, in consultation with the Burāgohāin, got a copper building and a gold idol constructed. His Majesty dedicated the two things to gods. The captain and his wife and the Firingis were given sufficient quantity of gold and silver as presents and were directed to go back. The king and the Burāgohāin remained in the city of Rangpur. Then Captain Wood, his wife, and the Firingis, with all their things, got in their ships and boats and proceeded downward to Bengal.

343. The king and the Burāgohāin kept a hired band of Bengali Sepoys. A number of flint guns were purchased. Then the king left Rangpur and came to Jorhat. The Buragohain called in Ashan Dhanudhariā Barā and directed him to form a company of Sepoys after the fashion of the Sepoys from Bengal. He was also instructed to learn the use of flint-guns and to form a body of wrestlers. There was no money to pay the sepoys. The king ordered them to collect money by force. They were also told to arrest the Chetia Barphukan with his properties. Accordingly they collected money by force. One small and one big boxes full of silver coins were realized from the people. Two boxes full of silver coins were forcibly collected from the villages in Gauhati. Then they began to plunder the Gosāins and the Mahantas. The Moāmarā Mahanta concealed his wealth and went down. The Moāmara Mahanta ran away and met his death from a fall in a river.

Then the Gosains and the Mahantas, after holding a council, collected one thousand rupees and paid the amount to the Bengal Sepoys. The Sepoys were very much pleased in receiving the big sum. Then the Bengal Sepoys arrested Burā Chetiā Barphukan. They put him in their boats heavily chained and proceeded upwards.' One Ghināi of Rangāchila family was made Barphukan. Sometime after, the sepoys arrived in Jorhat and made over the Burachetia Barphukan to the king. Then the king said to the Barphukan, "I, your king, made you Barphukaŋ, in presence of the nobles, but you stood against me. You are a traitor, so you should be beheaded." Thus saying, the king ordered the executioners to behead the Barphukan after having tied his hands and feet with ropes. In obedience to king's order, the Chetiā Barphukan was beheaded. The Barphukan's wife and children were arrested and made king's domestics. The Barāgi Rajā was arrested and put to death. Then the heavenly king Chāophā Shuhitpung got an attack of high fever. The Burāgohāin and all other nobles attended the king by turns. Katakis were sent to call in Pānikaliā Lahan Barbarua but he did not come. He remained in a fort. He was arrested by Lakhan Gharfaliā Bara and produced before the king. Pānikaliā was beaten to death. Some days after, the heavenly king, Shuhitpungngam expired. He ruled the country full thirteen years.

SHUHENGPHĀ *ALIAS* KAMALESWAR SIMHA

344. The deceased king's son was made king. He was named Shuhengphā by the Ahoms and Kamaleswār Simha by the Hindus. Then the new king made arrangements for the burial of the body of the late king. The dead body was conveyed to Machkhowahat where

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it was burnt on a funeral pile. On the 10th day, the Dahā ceremony was performed. The three Gohains, namely, Burāgohain, Bargohain, and Barpatra Gohain, and others were entertained with curd, milk, plantain, and sugarcane. At the end of a month, all the Gosains and Brahmins were called in and a Barsabah (public worship of Bishnu) was performed. The Shraddha ceremony was done according to Hindu rites in the city of Jorhat. The Buragohāin entertained all the nobles. Then preparation to put the bones and ashes into a grave on Charaideu hill near a mulberry tree. The Dhanudharia Lukhurakhuns, the Chetiāpatārs, and the Gharfaliās conveyed the bones and ashes and other necessary things. The Dihingiā Phukan, the Kuar Hāzarika, and many other Baruās and Baras accompanied the procession. They arrived at the foot of the mulberry tree. Then the 'Burāgohāin ordered the men of the Bānkhen, Bantung, and Tingkhāng clans to dig a pit and place planks at the top. They did their work as directed. The bones and ashes with necessary articles were put in a box which was placed in the pit. Then earth and planks were placed at the opening. The Buragohāin ordered the Dhanudhariā Barā to raise an earth-mound upon the grave. A mound called Maidam was, accordingly, made.

345. [illegible]

345. Lākni Kātplāo (*i.e.*, 1792 A.D.) arrived. In the same year, the Moāmariā Mataks devastated the villages in the north by burning down the dwellings and the granaries. They were punished. Then the Burāgohāin was busy in training sepoys. There were eighteen companies or divisions of sepoys. Each company consisted of one hundred sepoys, one Subadar, and two Jamadars. These sepoys were regularly trained for a long time. The Burāgohain ordered his men to distribute amongst the sepoys, Sināt Patharkalāis (flint-guns), bags for keeping bullets, etc., coats, caps, girdles, Damura guns, pantaloons or trousers, and flags. Thus being garmented, our men were trained. They put on the dresses provided to them and were under training for a long time. The eighteen

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companies of sepoys got well trained. The Buragohāin was very much pleased with the progress they made. Then the Buragohain directed the Deka-Phukan of Kuaigayan family to put the hāts (market-places) and the villages in order, The Deka Phukan proceeded upward and came to Bhitarnāmsheng. There he put in order the hāts and the villages. From Bhitārnamsheng he came to Jabakā where the hāts and villages were reorganized. From Jabaka, he came to Rāisha. Here too, the hāts were properly arranged. From Raisha the Deka Phukan came to Mahbari, Bar Abhaipur, and Nagahāt, one after the other, put the villages and the hāts in proper order. At last he came to Mahang. Here he reconstructed the town and demarcated the area by putting pipul trees. A company of sepoys was stationed there to guard the place. The Deka Phukan had to stay there for sometime. After finishing his task, the Dekā Phukan came back to and stopped in Rangpur.

346. [illegible]

346. In the same year, the Burāgohāin directed the Dekā Phukan to get the walls of the city of Rangpur repaired and have a magazine ready. In the same year, the Burāgohāin ordered the Mohan Phukan, Deodhāi Phukan, Bāilung Phukan, and other Mohan, Deodhāi and Bāilung Baruās to perform a Deo-Puja (worship of the spirits) in honour of Chāopha Shuhitpungngāmmung. They performed the ceremony, and silver and gold were offered to them. The Dekā Phukan repaired the walls of the Rangpur city and got a magazine ready as directed by the Buràgohāin. Now, new officers were appointed. One Bhomarā Kaliā of Dehingiā family was made Barphukan. The brother of Parbatiā Kuari of Bargohāin family was created Bargohāin. Kenduguriā Poāli Gohāin was made Barpātra Gohāin. One Bhadari of Dihingiā family was made

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Barbaruā. One of Sandiqui family was made Nāosaliā Phukan. The Dekā Phukan was of Kuaigayân Burāgohāin family. One of Miri Sandhiqui family was appointed Dihingiā Phukan. One of Duarā family was made Neog Phukan. One of Dihingiā family was created Na-Phukan. The brother of the Burā-Gohāin was made Nyāisodhā Phukan. Thus other Baruās, Phukans, Rajkhowās, Saikiās, and Barās were newly appointed.

347. [illegible]

347. In lākni Khutngi (*i.e.*, in 1793, A.D.), the officers sat together in a consultation and decided to punish the Matak Bar-Senapati and Sagunkaniparā Raja. Sometime after, the Burāgohāin ordered one Mathan and one Kerkan to collect the sepoys, the Subadars, the Jamadars, the Phukans, the Baruās, the Rajkhowas, the Hazarikās, the Barās, the Dhanudhariās, and Hilaidaris. They did as directed. One Nakuā Mohan Phukan, one Lerelā Deodhāi Phukan, one Tesa Barbāilung, one Bamun Barkataki, the Berbarua, the Ghahis (grass suppliers) and a number of Brahmin, and Ganan astrologers were ordered to proceed with the army. The Burāgohāin performed Rīkkhvan and Sāiphā ceremonies in the *Deoshals* (places of worshipping the Gods). Then in an auspicious day, the Buragohain marched to the north to the side of the river Tilāo (Lohit) with the army. The Burāgohāin arrived at Bāskatā and pitched his tent there. A body of men was sent against the Bar-Senāpati. The Bar-Senāpati, being unable to get victory, ran away and entered into a forest. Our men made a hot pursuit. One Subadar fired at him and he fell dead. The dead body of the Bar-Senāpati was produced before the Buragohāin. Then

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the Burāgohāin ordered our men to break down the dwellings and the granaries of the Bar-Senapati with the help of tusked elephants and bring all things to him. The Sagunkaniparā Raja fled away. All his properties were taken possession of by our men. Four females were captured in the house of Sagunkaniparā Raja. The Burāgohāin distributed these women to the Mohan, the Deodhāi and the Bailung Phukans, and to the Subadar. Each of them got one. Then the Burāgohāin returned to Jorhat. The king and the Sāring Raja welcomed in the Burāgohāin to the Jorhat town, where he remained with the king.

348. [illegible]

348. In lākni Rungmāo (*i.e.*, in 1794 A.D.), the heavenly king, the Sāring Raja, the Burāgohāin, the Bargohain, the Barpātra Gohain, the Phukans, the Baruās, the Hazarikās, the Saikias, the Dhanudhariās, and Hilaidaris held a council and decided to take steps to seize the Mataks dwelling at Hingaluguri. Then the Burāgohāin ordered Kerkan Bara and one Mathan to construct a fort at the mouth of the Kherkatia branch of the Brahmaputra. They did, accordingly go there and erect a fort. Then on an auspicious day, the Burāgohāin collected the sepoys, the Phukans, the Rajkhowās, the Saikiās, the Barās, the Dhanudhariās, the Hilaidāris, and others. Subadars, Bhamora Sing, Bajupuria, Rupsing, Binā Sing, and five Hātimuria clans were also taken in the company. Nakuā Mohan Phukan, Lerelā Deodhai Phukan, the Simalnguria Bar-Bāilung, one Kesha Bāilung Barua, and others were ordered to go with the Burāgohāin. The Burāgohain with the whole force came to

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Kherkaṭāmukh and halted in the fort. Then he proceeded to Hengāluguri. At the approach of our army, the Mataks fled away, leaving their village. The Buragohain took possession of all the properties of the Mataks, including silver and gold. All the properties, thus obtained were conveyed to the ship. After this, the Burāgohain came to Khutiāpota. Here the Matak Gosāin, named Pitambar with his wives, children, and other relations was captured. He was sent in a boat to Jorhat. Then the Buragohain with all the spoils proceeded towards Jorhat. The whole body of men, including, sepoys, the Gohāins, the Phukans, the Baruās, the Rājkhowas, the Hazarikas, the Saikias, and others accompanied the Burāgohāin. The king and the Sāring Rāja welcomed them in. Then the king and the Burāgohain ordered some officers to put the Mataks residing at Khutiāpatā at Jānkhanāmukh and at Mahgarh. The Matak Gosāin, Pitambar was confined in the city of Jorhat. He had to strike bamboo switch (Chekanikoboā).

349. [illegible]

349. In lākni Tāoshi (*i.e.*, in 1795 A.D.), one Shengfalāringgām Lāmāo entered in our eastern country with an army. He constructed a fort and remained in. The news of this invasion reached the king and the Burāgohain. Then they held a council with all the nobles, the Phukans, the Baruās, the Rājkhowās, the Hazarikās, the Saikiās, and others. After due consideration,

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they decided to send an expedition against the enemy. The Burāgohāin ordered the Dekā Phukan, the Captain Gohāin, the Saru-Abhoypuriā Rajkhowa, the Bar-Abhoypuriā Rajkhowā, the Pāni-Abhoypuria Rājkhowā, and the Subadars, Bhamarā Sing, Bajupuriā, Rupsing, and Binasing to proceed against the enemy. With them, the Rājkhowas, the Hāzarikas, the Saikiās, the Barās, the Dhanudhariās, and the Hilaidāris were given. The Barnadiās, the Bāntungiās, the Tingkhangiās, the Mohan and Deodhāi Sengdhowa Phukans, the Bar-Bāilung, and a number of Brahmins, Ganaks, physicians, and labourers were directed to accompany the expeditionary force. Our army took an advance march and approached the fort of the enemy. There our army made a stockade and halted. Sengfalāringgām was living in the fort. He placed cannon at the side of the fort and remained in for a long time. Our men made no attempt to fight with the enemy and consequently the fort remained untouched. Bhamarā Sing Subadar, being infuriated with rage, advanced with his men and laid siege on the fort. He made his men to fire large cannon to the fort. A breach was made and our advance guards entered into the fort. Sengfalāringgām Lamāo was obliged to leave the fort and take to his heels. Our men entered into the fort and took possession of all the properties, including cows, buffaloes, ducks, fowls, paddy, and rice. All the houses in the fort were burnt down. Then the Dekā Phukan and the Captain Gohāin with all the Rajkhowās, the Hazarikās, the Saikiās, the Barās, and others, returned to Jorhat.

350. [illegible]

350. In lakni Kāsheu (*i.e.*, in 1796 A.D.), the Mataks dwelling in Bengmarā revolted. They took one Bharathi as their Raja. Then the heavenly king and the Burāgohāin ordered the Dekā Phukan, the Captain Gohāin, the Rajkhowās, the Hazarikas, the Saikiās, the

Baras, the Dhanudhariās, the Hātimuriās, and Subadars, Bhamara Sing, Bajupuria, Rupsing, and Bina to proceed against Bharathi Raja. One body of each of the villages Barnadi, Tingkhāng, and Bāntung, the Mohan and Deodhai Sengdhoā Phukans, the Barbāilung, and many Brahmins, Ganaks, Bezes (physicians), Ghahis (grass cutters) were directed to accompany the army. Our force marched day and night and arrived in Bengmarā. The Matak Rajā, Bharathi, came out with his force and attacked our army. Our sepoys fired their guns at the enemies. One of the bullets struck Bharathi and he fell dead. His dead body was taken in a boat and sent down. The dead body was carried to Garabhaga where it was burnt down by the order of the Burāgohāin. Then the Deka Phukan, the Captain Gohāin, the Rājkhowās, the Hāzarikās, the Saikiās, the Barās, and all others came back to Jorhat.

351. In lakni Kāpshingā (*i.e.*, in 1797 A.D.), one thousand Bārasiringiās revolted in Sadiyā. The Khāmti Bura Raja, Pāni-Narās. Fākiāls, Miris, Misimis, Muluks, Ţekeliā Nagas, and Abars joined with them. They assembled together and speared to death the Sadiyākhowā Gohain and took away his wives and children. The news reached the Burāgohain and the king. They called in the Gohāins, the Phukans, the Baruās, the Rajkhowās, the Hazarikās, the Saikiās, Baras, and others and held a council with them. It was decided to send an expedition against the insurgents. Then the Buragohain directed the Dihingiā Phukan, the Nāosaliā Phukan and the Neog-Phukan to proceed against the enemies. They were given a company of sepoys, the Rājkhowās, the Saikiās,

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the Barās, the Dhanudharias and the Hīlaidāris. They took all the necessary provisions in big and small ships and proceeded upstream the river Brahmaputra. Our men arrived in Sadiyā and halted there. Then our army attacked the enemies and killed a great number of them. The Khāmti Burā Raja, the Narās, the Fākiāls, the Miris, the Misimis, the Muluks, and the Abars made a furious attack but our army remained firm and got a complete victory over the enemies. Our men captured the Khāmti Burā Raja and a large number of Narās, Fākiāls, and Muluks. With the spoils of war and the captures, our army came back to Jorhat. All the spoils and the captures were made over to the Burā Gohāin and the king.

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352. Sometime after, the king and the Burā Gohāin considered the case of the captives. It was decided that they should not be headed but they should be re-established. Orders were passed to erect Bapu-Chāngs (buildings with raised platforms for the residence of the Nara-Bāpus) near the Simaluguriparghat (Simaluguri ferry-ghāt) of the Disai river. Some were established at Buruarani. Some were given to the charge of Nafaniar Phukan. The Tekeliā Nagas were placed at Tāngthali. The Muluks were stationed at Marangi. The Pani-Narās were established at Titābarhat. In the same year, one of the family of Kuaigayan Burā Gohāin, was made Sadiyākhowā Gohāin. The Burā Gohāin gave him proper clothings, gold ear-rings and gold bracelets struck with diamonds. He proceeded to Sadiya and stopped there. He was known as *Barirputek* (son of a widow). For three years, he remained as Sadiyakhowā Gohāin. The Dihingia Phukan the

Nāosaḷiā Phukan and the Neog Phukan were putting up with the Sadiyākhowā Gohāin. The Nāosaliā Phukan was a descendant of Klangsheng. He died when living with the Sadiyākhowā Gohāin.

353. Then in lākni, Mungrāo (*i.e.*, in 1798 A.D.), there appeared one Pānimuā. The Gajalā Mahanta joined with him. They began to preach a new form of religion, called Ritiā. They converted many people of the country. With their disciples, they used to indulge themselves in holding great feasts in the night time. All of them ate and drank together without any distinction of caste or creed. They, then, conspired against the king and the Burāgohāin. The news of this conspiracy reached the king and the Burā Gohāin. The latter sent the Dolasariā Bara, the Kukurāchowā Barā, and the Chāo-dāng Bāra to seize the conspirators. The three Barās, accordingly, proceeded against the conspirators and captured them all. All of them were produced before the king. The king and the Burā Gohāin asked Panimuā and the Gajalā Mahanta why they conspired against them. They were found guilty. Panimuā was heavily chained with iron fetters. The Gajalā Mahanta was placed on an ass and driven to forest. The Burāgohāin ordered his men to punish the Pānimuās (the disciples and followers of Pānimuā). The eyes of a number of Pānimuās were extracted and the men were driven away from their homes. A number of them were executed in front of the gate of the city. Many were impaled to death. Pānimuā was not beheaded. He was heavily chained and put in prison where he died without food and drink.

354. The Burāgohāin Dāngariā said to himself. "I am like the king himself but I have done nothing to perpetuate my name." He then, called in the officers and the Mohan, the Doadhāi, and

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the Bāilung Pandits and consulted with them as to what permanent work he might do. According to the advice of all the officers and others, the Burāgohāin commenced, on an auspicious day, the construction of a new town in Basā in Jorhat. Mounds were raised all around. When the ditches and mounds were finished, a large royal building and a *Holong* were constructed. Many other buildings were also erected. When everything was ready, the new town, called, Nanagar, was occupied.

355. Sometime after, in the month of Dinshi (Fālgun), the Moāmarā Mataks and the Kachāris living in Nowgong, revolted. They burnt down some villages. Then, the Guāhatiā Dekā Phukan and the Dolāsariā Barua, consulting together, collected a body of men and proceeded upstream the river, Kapili. They arrived at Nārikalguri where they constructed a fort and stopped in. For sometime, there were skirmishes between the enemies and our men. Both parties used guns and bows and arrows. Then in the month of Dinchit (Jaistha), on Hindu, Sombar (Monday) and on Ahom day, Plekmit, our army advanced upstream the Kapili river and attacked the enemies at Sāngchaki. The Mataks and the Kachāris came out in a body and made a furious attack on our army. Our men could not resist the attack. Our sixty sepoys and a large number of men were killed. The remainder of our army dashed in the water of the Kapili. Half of our men was killed. The Dekā Phukan fled downward with the remnants. The Dolāsariā Baruā with two men on horse managed to cross the river and fled. He arrived in Rahā. The Dekā Phukan returned to Gauhati. The Dolāsariā Baruā took shelter in Dulālmadhab.

356. The news reached the king and the Burāgohāin. In lākni, Plekmit (*i.e.*, in 1799 A.D.), in the month of Dinkāo (*i.e.*, Sravan), the king and the Burā

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Gohāin ordered an army to proceed against the insurgents. The Captain Gohāin and the Dayangiā Basā Rajkhowā marched down with an army and five Jāmādārs. They arrived at Khagarijan where they erected a fort and lived in. In the month of Dinshipit (Ahin) the Moāmarīā Mataks, the Kachāris, some Dhekeris, the Lālungs, the Nagayān archers, two Kachāri princes, one Ghiladharia Hazarikā, two Jointiās, Ápāthâkhrumdāng and Phatikā Khrumdang, Barjogdhariā, Majujogdharia, and Sarujogdhariā Mataks assembled together and burnt down villages. Our Basâ Rājkhowā and Kāodai Merāghariā Dhanudhariā Barbarā with their army attacked the enemies. The Mataks, at the head of Barjogdharia, Majujogdharia, and Sarujogdhariā, attacked our army. Our army fought a hard battle. In the struggle, Barjogdhariā, Majujogdhariā, and Sarujogdhariā fell dead. The Mataks fell back to the side of the Kallang river. They lost twenty persons. Our men got a victory and obtained possession of four guns, four swords, and five spears. The Mataks fled to Raha and halted there for a night.

357. [illegible]

357. Then the Kachāri princes returned to Sāngchaki. The Basā Rajkhowa with the Dhanudhariās, the Hilaidāris, and the sepoys advanced and arrived in Raha. There he erected a stockade and took his station. The Captain Gohāin and Kāodai Barbarā with their Dhanudhariās, sepoys, and attendants proceeded in a body and came to Biraharbejia where they made a fort and stopped in. The Mataks and the Kachāris came out in a body and burnt down the villages, Pāthari, Patani, Hingiā, and Bheleuguri in Nowgong. The Captain Gohāin, the Dhanudhariā Bara, the Hazarikās, the Saikiās, and the Barās refrained from fighting

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and after consulting amongst themselves sent the news to the Burāgohain and the king. In due time, the news reached the king and the Burāgohāin. In the month of Dinshipshang (Kati), the king and the Burāgohāin ordered the Dekā Phukan to go to the war. The Dekā Phukan took with him two companies of sepoys and a body of Dhanudhariās and other fighting men. He put all the necessary things in a ship and proceeded down. He arrived at Dakhinpāt Birababejia where he threw up a fort and lived in. The Dekā Phukan called in the Basa Rājkhowā. The Captain Gohāin, with the Hazarikas, the Saikiās, the Baras, the sepoys, and Naguyā Dhanudhariās joined with the Dekā Phukan. Next morning, the Dekā Phukan, the Rājkhowā, and the Captain Gohain with their men took their march upstream the Kallang and arrived at the border of the Kachari country. There they made a stockade and halted. Then the Dekā Phukan renewed his march and arrived at Lohārpathār, where he halted with his men by erecting a stockade. A band of our Dhanudhariās was out for watching the movements of the enemies. The Mataks suddenly fell upon the party, killed three or four men and took away two spies. The Dekā Phukan advanced upward and came to Tetelikhanā. Here he pitched his tent. Therefrom, he renewed his march and arrived at Charāisaghi near the Kapili river. Here he threw up a fort and took his station. Then a body of Kacharis came stealthily in the night time and opened fire to our men. Nine Dhanudhariās and four sepoys were hurt but they received slight wounds. One Dhanudharia and three water-carriers were killed. The Captain Gohāin remained in the fort. Then the Dekā Phukan and the Basā Rajkhowa, with their men, retreated downstream the Kapili. Two of our men were shot dead by the Mataks. The Dekā Phukan with his men came to a turning of the Kapili and halted thereby making a stockade.

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358. Then the Barphukan ordered one Brahmachari Gosain, to proceed, with five companies of sepoys against the Mataks and the Kachāris. The Brahmachari put necessary provisions and war materials in a ship and advanced with his army upstream the river Tilāo (Lohit). He arrived at the mouth of the Kapili river and, therefrom, he proceeded upstream the Kapili and came to the village Chāokarā. There he made a stockade and stopped in. He sent Katakis to call in the Dekā Phukan and others. When the Dekā Phukan, the Basa Rajkhowā, and other Hazarikas, Saikiās, and Barās joined with him, the Brahmāchari renewed his march and came to Sonāpur just opposite to Nārikalguri. Here he threw up a fort and remained in with the whole army. The Mataks and the Kachāris, consulting together, laid a siege on the fort of the Brahmachari. For two days, they surrounded the fort and made several attacks on it. The Brahmachari repulsed the enemies' attack. The Mataks and the Kacharis, being unable to get victory, retreated. Then one Nagarial Mohan Baruā and one Meki Deodhāi examined the legs of fowls and performed Umphā Deopuzā on the side of the Kapili river. Sacrifices were offered to all gods. The Dekā Phukan remained at Chāokarā. Then the Dekā Phukan ordered the Captain Gohāin, Kāodai Barbara, and Fakirsan Subâdār to go to and stop at Danbakā by constructing a fort.

359. For two months, Dinshi (Fālgun) and Dinhā (Chaitra), our men remained inactive. One day, our sepoys, Dhanudhariās and other fighting men advanced upward from Danbakā and burnt down a number of enemies villages. In this expedition, our men got two thousand five hundred and sixty

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cows and sixteen buffaloes. Our sepoys and archers brought the spoils from Devera to the side of the Kapili river. Again for three days, our men set fire to many villages and obtained possession of three hundred and sixty cows. The Kacharis fled away and took shelter in the deepest part of the forest at Deverā. The Dekā Phukan was, then, at Danbakā. The Captain Gohāin, the Basā Rajkhowā, and the sepoys and others assembled together and proceeded towards the Kapili. In a day's march, they arrived at the side of the Kapili. In five days' march, they came to the river, Jamunā. At Nabhangā, they built a stockade and passed a fortnight there. The Captain Gohāin and the Basā Rājkhowā did not stop there. In the month of Dinkāo (Sravan), the Captain Gohāin came back and joined with the Dekā Phukan.

360. The Dekā Phukan found fault with the Captain Gohāin for his coming back with the whole force. The Captain Gohāin said in reply that he had come back in obedience to his written order sent with the Kataki and that there was no reason now to blame him (Captain Gohāin). Then the Mataks dwelling in the village, Barthal, came out and pillaged the Devera village. A quarrel arose between the Mataks and the Kacharis. They fought with each other. One Dhajāi Laskar and six other men were killed. The Kacharis of a village fled away leaving their home under the leadership of one Fatinākhrumdāng and one Datuā Laskar. They came to our men and prayed for protection. The Dekā Phukan ordered them to go to and dwell in Birahabejiā near the Kalang river. In lākni, Kātkeu (*i.e.*, in 1800 A.D.) in the month of Dinruk (Baisākh) the Dekā Phukan asked the Deodhāi and Mohan Pandits to examine the legs of fowls. Accordingly, they examined the legs of fowls and found the calculation favourable. The Dekā Phukan ordered the Captain Gohāin, the Basā-Rājkhowā, and Kandai Barbara to proceed against the Mataks and the

Kacharis with a force. They took their march upstream the Kapili river and arrived at the mouth of the Kalang river where they threw up a fortification and remained in. In due course, they attacked the Kachāris and the Mataks and killed a great number of them. Then the Dekā Phukan, the Basa Rājkhowa, the Captain Gohāin, and the Barbara returned to Jorhat with their army.

361. Lāknis Khutcheu and Rungplāo (*i.e.*, the years 1801–1802 A.D.) passed without any great events. In the year Tāongi (*i.e.*, in 1803 A.D.), the Nagas of Baklu made inroads in our villages. They robbed our people of their properties. The news reached the king and the Burā Gohāin, who ordered the Pātar Saru-Gogŏi Rājkhowa, and the Saru-Abhoipuriā Rajkhowa to proceed against the Nagas with an army consisting of one company of sepoys and other fighting men. The two officers took an auspicious day and marched against the enemies. They arrived at Sāmdharā and took their station there by erecting a fort. The Nagas, coming out of their hill, made an attack upon our men and the sepoys. Our men gave battle. The Nagas, being unable to defeat our army, retreated. Then our men climbed up the hill and set fire to the granaries and the dwelling-houses of the Nagas. The Nagas with their females, boys, girls, and children took shelter in the deepest part of the forest on the hill. The Gogoi Rājkhowā captured a number of strong-built Nagas and beheaded them. The passage to Bargāon was closed. Then the Saru-Abhoipuriā Rajkhowa with the Hāzarikās, the Saikiās, the Barās, and others came back to Bakhi and stopped there. Then three Naga Sāotāngs came

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to our officers and prayed for peace. The Sāotāngs were received kindly and a peace was made.

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362. In the year Kāmāo (*i.e.*, in 1804 A.D.), the king's son, Sāring Raja, died. His dead body was burnt down. Some bones and ashes were taken to Charāideu and put into grave. On the 10th day, the Dahā ceremony was performed. At the end of one month, Shraddha ceremony was celebrated in the city of Jorhat. A great feast was given to all the people of the country, including the high officers. Silver coins and gold were offered to the Brahmins and the Ganaks. The Ahom Pandits (Deodhai Pandits) were given ear-rings, lands, and gold.

363. [illegible]

363. In lākni kāpshi (*i.e.*, in 1805 A.D.), the Nagas of Tirualiāduār revolted. They entered in our villages, murdered a number of men and plundered the people. The news reached the king and the Burāgohāin. They ordered one Jāti, Gharfaliā Bara to proceed against the Nagas. The Gharfaliā Bara took a few companies of sepoys and other fighting men with him and marched against the enemies. He, with his army, arrived in Daipatang hill where he constructed a stockade and halted in. Then he renewed his march and came to the river, Tiru. The Barbarā took his station at Bhātbāri. The Tiruāliā Nagas gave battle to our men. They, being unable to get victory, retreated. They entered into our villages, murdered our men, and pillaged the people. For many days, they devastated the villages and our men had no peace. Then the Saru-Abhoipariā Gogoi Rājkhowā collected his sepoys and other fighting men and began to climb up the hill. On the way, he cleared the path and made stockades for halting stages.

The Tirualiā Nagas called in the Sema Nagas to their assistance. The Sema Raja took a view of our force, peeping from the top up the hill. One of our sepoys fired at him. A bullet struck the Sema Raja and he fell dead. This enraged the Nagas. They stealthily entered into our villages and killed one hundred men as a reprisal. Then the Saru-Abhoipuria Gogoi Rājkhowā attacked the Bargayān Tirualiā Nagas, with his whole force. The Nagas, being unable to hold their ground, took to their heels. Our sepoys made a hot pursuit after them. The dwellings and the granaries of the Nagas were burnt down. The Nagas left their village. Then the Gogoi Rājkhowā with his men came back to Nanagar.

364. Then in lākni Dāpsheu (*i.e.*, in 1806 A.D.), a virulent outbreak of small-pox took place, throughout the country. There were deaths in every house. None could go to see his suffering neighbours leaving his house. The heavenly king whom the Ahom called Shuhengphā and the Hindus Kamaleswar, got the disease, and expired. He ruled the country for a period of fifteen years.

SHUDENPHĀ *ALIAS* CHANDRAKANTA SIMHA

365. The brother of the deceased king was made king. He was named Shudenphā by the Ahoms. The Hindus termed him as Chandrakanta Simha. The dead body of the deceased king was conveyed to Mulberry garden where it was burnt down. A mound was raised upon the grave. All the Ahoms, includ-

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ing the Deodhāi, the Mohan, and the Bāilung Pandits, were entertained with a grand feast by killing buffaloes and hogs. The Brahmins and the Ganaks were offered silver and gold by order of the Burāgohāin. Another feast was given to the three Gohāins, the Barbaruā, the Bhitaruāl Phukan, and other Phukans and Baruās, including Ahom Pandits, the Deodhāi, Mohan, and Bāilung Pandits. Then the Deagharia Pandits, Kharkhari Barbaruā, and Bar-Deodhāi Baruā worshipped the spirits of the dead and offered oblations.

366. [illegible]

366. In lākni Rāishingā (*i.e.*, in 1807 A.D.), the king and the Burāgohāin amused themselves in various amusements. They caught fishes, tortoises, and crocodiles in great number. Going into jungles in large and small boats, they killed many bucks and deers with spear thrusts. They also used bows and arrows. Thus their amusements last several days. In the year Mungmut (*i.e.*, in 1808 A.D.), the Burāgohāin got a tank excavated at Hātigarh. On the side of the tank, a temple was erected, in which an idol of Siva was placed. A nāg (a wooden pole with an image of serpent at the top) was put in the middle of the tank. Then the tank and temple were dedicated to Siva. The Brahmins and the Ganaks were offered silver and gold. The females were given silver coins and cowries.

367. [illegible]

367. In lākni Plekshān (*i.e.*, in 1810 A.D.), one Mungklang, one Hingjepimung, one Hingkak, one Phāke Phukan, and one our Shengphaduigām, Nara Katakis, arrived in Mungdunshunkhām (Assam). They brought with them two letters and came to Jorhat. The king and the Burāgohāin ordered Nārāyan Chāohing Phukan to proceed on a sedan and escort the Nara Katakis. The Burāgohāin directed the Phukan to take the Katakis to the Rangghar where an interview with them was arranged. The

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Katakis were accordingly brought to Rangghar. The Nara Katakis said as follows: "Our country has been devastated by the Māntārās. The news of the fame of the heavenly king has reached our country. Our brother king is in an exalted state. Our king has fled to Kheh country and taken shelter there. Our nobles having had a consultation amongst themselves, have sent us to our brother king for asking for help. The fame of the Burāgohāin has spread far and wide. We have, therefore, come to Mungdunshunkhām to ask to assist us by giving some companies of sepoys, so that our country may be saved from the oppression of the enemies." The Burāgohāin consented to help the Narās. Then it was decided to send an expeditionary force. The Burāgohāin gave silver, gold, and good cloths as presents, to the Katakis. The Katakis were very much pleased to have such a kind reception. One Nuguri Baruā was ordered to take the guests to his home and give them lodging. Sometime after, a few companies of sepoys were directed to go with the Katakis.

368. [illegible]

368. The heavenly king, Shuden *alias* Chandrakanta had one Satrām, the son of one Bhut Kukurāchowā Barā in his company. Satrām became a bosom friend of the king. He was made Sāringīā Phukan. The king and Satrām used to sit together and live together. This action of the king was not favourably looked upon by the Burāgohāin, the Bargohāin, and the Barpātra Gohāin. The three great Gohāins were offended. They said that they could bow down their heads before the heavenly king but not before the son of a Kukurāchowā (fowl-keeper). The king paid no heed to the words of the Gohāins and began to show more favour to Satrām. The king allowed Satrām to sleep in the same room with him. In lākni Katrāo (*i.e.*, in 1812 A.D.), the Barphukan gave his daughter in marriage to the Dhekial

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Phukan, a son of the Burāgohāin. In the same year, a daughter of one Likhak, a disciple of the Dihing Satra, was taken by the king as his wife and made her Barkuari (chief queen). Sometime after, the king made the Barkuari Parbatiā Kuari. This action of the king was not approved by the Burāgohāin. Then Satrām Dihingia Phukan, one Budu, son of one Mathan, one Lābāng Hātimuriā and his son, one Banchi Dolākhariā and a domestic, named Lakhi, formed a plot against the Burāgohāin and sought an opportunity to seize his body. Hearing the news of the conspiracy, the Burāgohāin became infuriated with rage. Those, who formed the plot, were arrested. Some of the conspirators were beheaded, some were beaten to death, some were hanged and some impaled. The mother of the king asked the Burāgohāin not to put Satrām Sāringiā Phukan to death, so his life was saved but he was driven away to Narāmarā. Then a news came that he was surrounded at his home by some Nagas and put to death. His properties were also taken away.

369. [illegible]

369. In lākni Khutmit (*i.e.*, in 1813 A.D.), the son of Kenduguriā Poāli Gohāin Barpātra was made Barpātra Gohāin. The Burāgohāin found fault with the Barpātra Gohāin. The latter, being afraid of the Burāgohāin, fled to Gauhati and took shelter in the house of a female. Then the Barphukan, called Badan Chandra, was suspected as one of the conspirators against the Burāgohāin. The latter sent some officers to arrest the Barphukan. The Barphukan got scent of the plot against him. He fled to Bengal. Then the Burāgohāin appointed the Dihingia Naphukan as Barphukan and sent him to Gauhati. On the arrival of the new Barphukan, the Barpātra Gohāin got frightened and fled towards Bengal. The Dihingiā Rājkhowā made a hot pursuit after him, but unfortunately he slipt his feet and fell into the river Mānhā. Some Bengalis recovered his body and put in a grave. When the

news reached the Rājkhowā's home, some men were sent to carry the remains of the dead body. When the men, deputed, came back with the remains, these were put in grave as usual.

370. [illegible]

370. The Barphukan took refuge in Bengal. He managed to have an interview with the Calcutta Sahib (Governor-General) and said to him thus:—"Our country is in great distress and trouble. There have been frequent murders. If Your Excellency be pleased to help us, we may, then, be saved and otherwise not." The Governor-General said in reply, "We have taken non-intervention policy, so it is not possible for us to give you any help. You may ask help of the Māntārās (Burmese). The Barphukan's son, Janmi, made friendship with one Bengali, called Udaysing. He managed to introduce the Barphukan to Burmese envoy. In company of the envoy, the Barphukan proceeded to Burma and arrived in the Burmese capital going upstream the river Irāyati. Then the Barphukan was received as a guest by the king of Burma. Some days after, the Barphukan said to the Burmese king as follows:—"Our country is in great disorder. Though there is a nominal king, he has no power. The Burāgohāin has put a great number of nobles to death. The country has not been ruled in peaceful way. Men were sent to kill us. I could manage to come to Bengal. There an attempt was made to seize our bodies. One of our attendants was killed. I took to flight and have, at last, been able to come to Your Majesty's country. We would humbly pray Your Majesty to help us by sending a troop to put the country in order. Your Majesty's fame has spread far and wide. If Your Majesty be pleased to send a body of fighting men, the nobles as well as other officers will be saved and the country will enjoy peace."

371. [illegible]

371. The Burmese king consented to help the Barphukan. In the meantime,

the old Burmese king fell seriously ill and was on bed for a whole month. In lākni Rungkeu, (*i.e.*, in 1814 A.D.), preparation to send an expeditionary force was made. The king's brother, named Bap, was made head of the Hilaidaris. One Kali Kataki, the Mungkangiā Raja, the Hukumiā Raja, the Megela Raja, and a large number of officers and soldiers were to go. They were supplied with nine thousand swords, and a large number of guns, spears, lances, and clubs. The expeditionary force took their march and arrived in Kekorā Nāmruk. There they constructed a fort and stopped in. The Burmese Commander-in-Chief sent three letters with their Katakis to the people of the country stating that as they were informed that there was no king on the throne of their brother king, they had come to put some one as king. Then the Barphukan thought of making Garbhesing, the son of Chaopha Shuhitpung, king. A search after him was made but he could not be found. The Katakis who were sent with the letters came to one Kāmini Phukan. Kāmini Phukan came to Meleng with the Katakis. The Burmese came to Ghilāmara and halted. The Patar Gogoi Rājkhowā and Saru Abhoipuriā Rājkhowā proceeded to oppose the Burmese but they were repulsed.

372. In the same year, the Burāgohāin died. He ruled the country for a period of full thirty-one years. Then the eldest son of the Burāgohāin became Burāgohāin. All the nobles and the great men assembled in the great council hall. The Burmese advanced to Dihing. The three Dāngariās and other Phukans, Baruās, Hāzarikās, Saikias, and Barās consulted together and referred the matter to the heavenly king for orders. The king ordered to send

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an army to fight with the Burmese. An army consisting of the following was collected:—the Nāobaisā Phukan of Kuaigayan Burāgohāin family, the Nāmdengiā Rājkhowā, the Chungi Hāzarikā, the Bakatiāl Naphukan, the Bargohāin of the Nāngrāk Bargohāin family, the Māju Dayangiā Rājkhowā of Dihingiā family, the Bar-Abhoypuriā Rājkhowā, the Lānmākhru Rājkhowā, the Pani-Abhoypuriā Rājkhowā, the Saru-Abhoipuriā Rajkhowā of Khringrat Pātar family, one Bhim Sāngrung Phukan, one Lāpi Dādharā Barā of Gharfaliā Chutiā family, one Bilatiā Dādharā Barā of Dihingiā family, one Manjoy Hazarikā of Sengdharā Lukhurākhun family, one Hungrang Hātimutiā Lukhurākhun Hāzarikā, the Subadars, namely, Phanising, Dalāl Sing, Bajupuriā, Gangārām, Binā Sing, and Mikir Sing, and seven companies of sepoys. To these many Hazarikās, Saikias, Barās, and Dhanudhariās and Hilaidāris were added. Besides, a large number of Gohāins, Phukans, Baruās, Hāzarikās, Saikiās, and other fighting men were ordered to accompany the army.

373. [illegible]

373. Our army arrived in Dihing and stopped in the fort. Therefrom they came to Sāmdharā Silarsāko, where they made a stockade and took their station. The Burmese and the Barphukan took their march with their army and arrived on the side of the tank belonging to Chāohing Phukan. A part of the army was kept in the fort on the hill. The Burmese Chief and the Barphukan proclaimed to our men that they had not come to fight with the king and that if the heavenly king had

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sent an army to fight with them, they would not fight. Our Baruās, Phukans, Hāzarikās, Saikiās, Barās, and the sepoys said that if they would not fight that would look bad, for they had been sent by the king to oppose the Burmese. Khringrat Pātar Gogoi Rājkhowā came out of the fort and put our army in battle array. One of our soldiers shot the Burmese Phukan to death. This enraged the Burmese Chief. He directed his men to make immediate charge. For some days there were fightings. Guns and cannon were incessantly fired. Our men fought half-heartedly and leaving the field of battle entered into their fort. The Burmese surrounded our fort. One Bhadal Rājkhowā of Lānmākkhru family ordered our men to fight but even a Chāotāng (Kataki) could not go out. Our men could not come out of the fort. They were in distress. Even a drop of rain-water could not be got. Lāināngrak Bargohāin fled with his men in the night time. Then the Burmese Chief and the Barphukan engaged one Udaysing as Kataki to tell our men to stop fighting so that there might not be unnecessary deaths of lives. Accordingly, Udaysing came to our men and informed them of the intention of the Burmese Chief.

374. [illegible]

374. The eldest son of the Kuaigayān Burāgohāin, called, Rusinath, became Burāgohāin. In the meantime, the Burmese entered in our country and had fightings with our villagers. They devastated the portions of the country, they passed through. The army, which was sent to fight with the Burmese, took to their heels. The Burāgohāin Dāngariā, who was the protector of the people of the country, breathed his last. There was, now, none to save the country. Then Rusinath Burāgohāin asked

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the king to leave the city and go with him down to Gauhati. The king did not agree to the proposal. This refusal was considered as an ill-sign by Rusinath Burāgohāin. He took, as much of his properties as he could, in a large boat and proceeded down to Gauhati with all the members of his family. Then Badan Chandra Barphukan entered into the city and paid homage to the king by falling prostrate at his feet. Both of them were pleased to see each other and enquired of each other's welfare. The Barphukan surrounded the residence of the Burāgohāin and took possession of all the properties which were left behind. All the properties, thus, obtained, were made over to the Burmese Senapati. Then Chāo-Shudenphā made Badan Chandra Mantri-Barphukan.

375. [illegible]

375. Then the Barphukan occupied the great residential building of the Burāgohāin. He punished the brothers of the Burāgohāin. Both the eyes of Maheswar Phukan were extracted. The Burmese marched up to their country. One Baga Kuar of the Tungkhungia royal family had a daughter. This girl was brought in and made over to the Burmese Senāpati as a bride for the Burmese king. The Mantri-Phukan had a quarrel with Dhani Barbaruā. He engaged one Rupsing Subádar, a up-country man, to put the Barphukan to death. In the month of Dinkāo, (Sravan), the Barphukan was murdered by Rupsing.

376. [illegible]

376. Rusinath Burāgohāin was staying in Gauhati. The prince, Brajanath Barjanā Gohāin of Tungkhungiā family, had a son. The Dhekial Phukan, the brother of the Burāgohāin, brought in the son of Brajanath, who was known as Purandar, and thought of making him king. Rusinath Burāgohāin, the Dekā Phukan, the Dhekiāl Phukan, the Barbaruā, the Hazarikās, the Saikiās, and the Barās held a council and decided to make Purandar as their king. In lākni, Tāo-cheu (*i.e.*, in 1816, A.D.),

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377. [illegible]

the Burāgohāin and other officers bowed down their heads at the feet of Purandar and acknowledged him as their king. Then the Burāgohāin advanced up in ships. At last he arrived in Jorhat. He forced in into the city of Jorhat. The Dhekiāl Phukan, the brother of the Burāgohāin, forcibly cut a portion of an ear of the king, Chāo-Shudenphā *alias* Chandrakanta Simha and deposed him. Purandar Simha ascended the throne and proclaimed himself king. Thus some time passed.

377. The news of the deposal of Chandrakanta Simha reached the Burmese king. His Majesty sent an army consisting of seven hundred strong under the command of the Burmese Bargohāin Ályumingi. The Burmese force arrived in Joypur. Ályumingi Bargohāin advanced to Jorhat and our king and the officers fled down. The Burmese Bargohāin re-instated Chāophā Shudenphā (Chandra Kanta) and put to death all the available officers who stood against Chāophā Shudenphā. After this, the Burmese, excepting a few who remained in this country, returned to their country. Then the heavenly king made one Patal Chutia Barbaruā. This Chutia Barbaruā erected a fort in Joypur with a view to prevent Burmese further invasion. Sometime after, a body of Burmese entered into our country. They had a struggle with the Barbaruā whom they put to death with his men. Our king thought that the Burmese were coming with a hostile intention. He ordered the Burāgohāin, the Bargohāin, the Barbaruā, and the Barphukan to fight with the Burmese. Chāophā-Shudenphā retreated to Gauhati. The Burmese Bargohāin, Mingimahabandulā found no one on the throne. He took hold of the prince, Jogeswar, the son of Baga Kuar and appointed him as king in place of Chāopha-Shuden. The Chiring Gohāin directed the Barbaruā, the Rājkhowas, the Hāzarikās, the Saikias, and a company of sepoys under a Subadar to proceed against the enemies. Accordingly, they advanced in a large ship. The Burmese gave them battle. Our men could not stand ene-

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378. [illegible]

mies' attack, and retreated. The Burmese followed our retreating force and arrived at Mahgarh where they took their station. In the meantime, another body of the Burmese from Mâolung appeared in our country and reinforced the Burmese army. The fugitive king Chandrakanta collected a large body of fighting men and advanced upward. He met the enemies at Mahgarh. A bloody battle lasting for a day and a night was fought. Mingimâhabândhulā commanded the Burmese. Our king Chandrakanta was completely defeated. He retreated and took shelter in Bengal. The Burmese began to plunder our cities and villages. Many people left their home and took shelter in deep forests. The Burmese even used to haunt the forests. For days and nights, they burnt down the villages. The Burmese, in a body of three to four, began to commit outrages on a single woman all at a time. Even a woman was outraged by ten men at a time. The old women, grown up women, and girls were not spared. Their outrages were so severe that a woman or a girl was not left till her female organ profusely bled. They plundered our people and made many captives. The spoils and the captives were taken to their fort.

378. In course of time, the Burmese invaded the British frontier provinces. The news of the Burmese inroads reached the Governor-General. His Excellency became very angry, and sent an army to punish the Burmese. Some companies of sepoys, all white, were sent under the command of Mr. Scott. Mr. Scott advanced with his army and arrived at Mahgarh where he took his station. Colonel Richard marched with another body of men and arrived in Nowgong. The Burmese retreated upward and took shelter in the city of Jorhat. The British army advanced towards Jorhat. The Burmese attacked the British force but they sustained a heavy loss. They left Jorhat and retreated to Rangpur. The Burmese set fire to the houses in the fort in Jorhat. Mr. Scott joined with Colonel Richard in Jorhat. Then Colo-

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nel Richard took his march upward and arrived at Gaurisagar. The Burmese attacked the British army. A hard fight ensued, in which a large number of the Burmese were killed. After this, Colonel Richard ordered his army to attack the Burmese in the stronghold in Rangpur. Accordingly, an attack was made. The Burmese fought hard but they could not hold their ground. The British force defeated them. Then the Burmese fled upward in great disorder. The Burmese Senāpati Phukan made a treaty with Colonel Richard and left the country with his men. Thus the country came under the British rule. For a time, the Sahebs ruled the country.

379. [illegible]

379. Then Mr. Watt with the consent of the Governor-General gave Purandar, the son of Brajanath Gohāin (prince) the rule of the country. This occurred in Lākni khutshingā (*i.e.*, in 1832 A.D.). The king was, then, in down country, and having had a consultation with Ghinai Rājkhowā of Dihingia family and Lambodar Barphukan of Lāhmakhru family, came up with his followers and attendants. His Majesty arrived at Mahgarh and halted there. From Mahgarh, the king came to Jorhat. He entered the town with pomp. The town was repaired. A great building was constructed for the residence of the king.

380. [illegible]

380. The king made the following appointments:—Madharam of Bargohāin family Dihingia Phukan, the son of Kenduguriā Barpātra Gohāin, Kuaigayā Burāgohāin as Burāgohāin, one Kanu of Bargohāin family as Dihingiā Phukan, one Gogoi Rājkhowā of Khreogat Pātar family as Rājkhowā, one Niramay of Kuaigayān Burāgohāin family as Bhātialiā Dekā Phukan, one Telisan of Burāgohāin as Dekā Phukan, one Radhanath of Chapaguriā family as Barbaruā, one Kesuāpoali of Burāgohāin family as Bachā

[illegible]

Rājkhowā, one Maniram Kalita as Sheristadar, one Kasinath Brahmin as Tamuli Phukan, one Haranath Ganak as Parbatia Baruā, and one Bhawanand son of Manjur Kuar as Neog Phukan. Thus the Hāzarikās, Saikiās, Barās, and others were appointed. One Sengelibariā was made Masāi Phukan. One Petphuta Baruā of Sāringiā Deodhāi Phukan family was made Malāigharia Baruā. Joybar Baruā was son of the Malāighariā Baruā. One Sukura was Sengdhowā Phukan. His brother was called Manāi. Bengali Gogoi Phukan was son of Manāi. One Narā Bāilung Phukan became Barbāilung Baruā. The king now held a council with all the officers and discussed how to carry on the work of the administration. A regular force of sepoys was formed. Two Subadars, namely, Chatrasing and Rupsing, were appointed to train the sepoys.

381. [illegible]

381. Then in lākni Rungmut, Malauthupia Nagas killed a number of our villagers and pillaged their properties. The news reached the king and the three Dāngariās. They held a council and decided to send an expedition against the Nagas. They ordered a number of Hāzarikās, Saikiās, Barās, Dhanudharias, and a company of sepoys under the Subadar, Chatrasing, to proceed against the Nagas. Bhawanand Phukan of Kuar family was made Neog Phukan. A number of fighting men of good families was also given. All the men assembled together and marched off. They arrived at Dopdar where they constructed a stockade and took their station. The Neog Phukan summoned

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some Naga Katakis and then to the Malauthupia Nagas with necessary instructions. They climbed up the hill and had a conversation with the Nagas. The Katakis returned with a number of Nagas. The Neog Phukan made an enquiry and found the Nagas guilty. He fettered the Nagas. Some time after, on the 27th day of Falgun, on Hindu Mangalbar (Tuesday) and on Ahom day Tāo-cheu, the Malauthupiā Nagas fell suddenly upon our army in the dead of night. A number of sepoys was speared to death. Our sepoys from Rangpur opened fire to the Nagas. A large number of the Nagas fell dead and the remaining Nagas fled away and ascended up the hill. The news reached the king and the three Dāngarias. The king ordered the sepoys to arrest the Neog Phukan. The Neog Phukan was, accordingly, arrested and heavily enchained. In lākni Tāoshān, in the month of Dinchit (Baisakh) the Nāmsangiā and Barduariā Nagas fought with each other. The Barduariā Khunbāo was killed. Nāmsangiā Lathong Dekā fled away. The news of the Nagas' affairs was informed to the king and the three Dāngariās. The king ordered the sepoys to punish the Nagas. The sepoys arrested the Naga Khunbāo called Ángulikatā and made him over to the king. The king ordered the Naga Khunbāo to be heavily chained.

382. [illegible]

382. Then in the month of Dinkāo (Sravan), on Ahom day, Bānkhām and on Hindu day, Deobar (Sunday), a marriage contract was made between the king's son, Sāring Raja, and the daughter of the Chapāguriā Barbaruā. For nine days, the bride and the bride-groom's bodies were washed with water fetched from the river (Bhogdai). There were great amusements, drums were beaten and flutes and horns blown. At the end of nine days, the marriage ceremony was performed. All the people were entertained with fried rice (Chirā), curd, and molasses.

383. [illegible]

384. [illegible]

383. In the month of Dinching (Āghon), the king, after having had a consultation with the officers, decided to send an expedition against the Malauthupiā Nagas. Some companies of sepoys with a number of Hāzarikās, Saikiās, Barās, Dhanudhariās, and the Nāmsengiā Khunbāo, called Tengeshi, were sent. Our army marched against the Nagas and began to ascend the hill. They passed through the Naga villages, Ashiringiā, Shela, and Lakhutigayān and at last arrived in the country of the Malauthupiā Nagas. The Nagas gave battle. A hot fighting ensued but the Malauthupiā Nagas got a severe defeat. They fled away leaving the field of battle and entered into a deep forest with their females and children. Our men set fire to their dwellings and granaries. Then on the 19th of the month of Dinshi (Fālgun), on Hindu Budhbar (Wednesday) and on Ahom day Kāpshingā, the king came to Rangpur. At Rangpur, the king offered feasts to his officers for some days. The king-posts of the royal building were replaced.

384. The king, Purandar Simha, could not pay the stipulated amount of tributes to the British Company, so in lākni Kāpmit (*i.e.*, in 1838 A.D.), Mr. Jenkins and Mr. Watts consulted together as to what was to be done with the king. Mr. Watts came up and halted at Mahgarh. The king's son, Sāring Rajā, offered him fried rice, curd, and molasses to eat. This offended Mr. Watts. His face became as red as fire. He, then, came to Jorhat. In the latter part of the month of Kartik, on Hindu Mangalbār (Tuesday) the king Purandar Simha was deposed and the country annexed to the British territory. Then Mr. Bordie ruled the country.

THE END

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